Plate 1

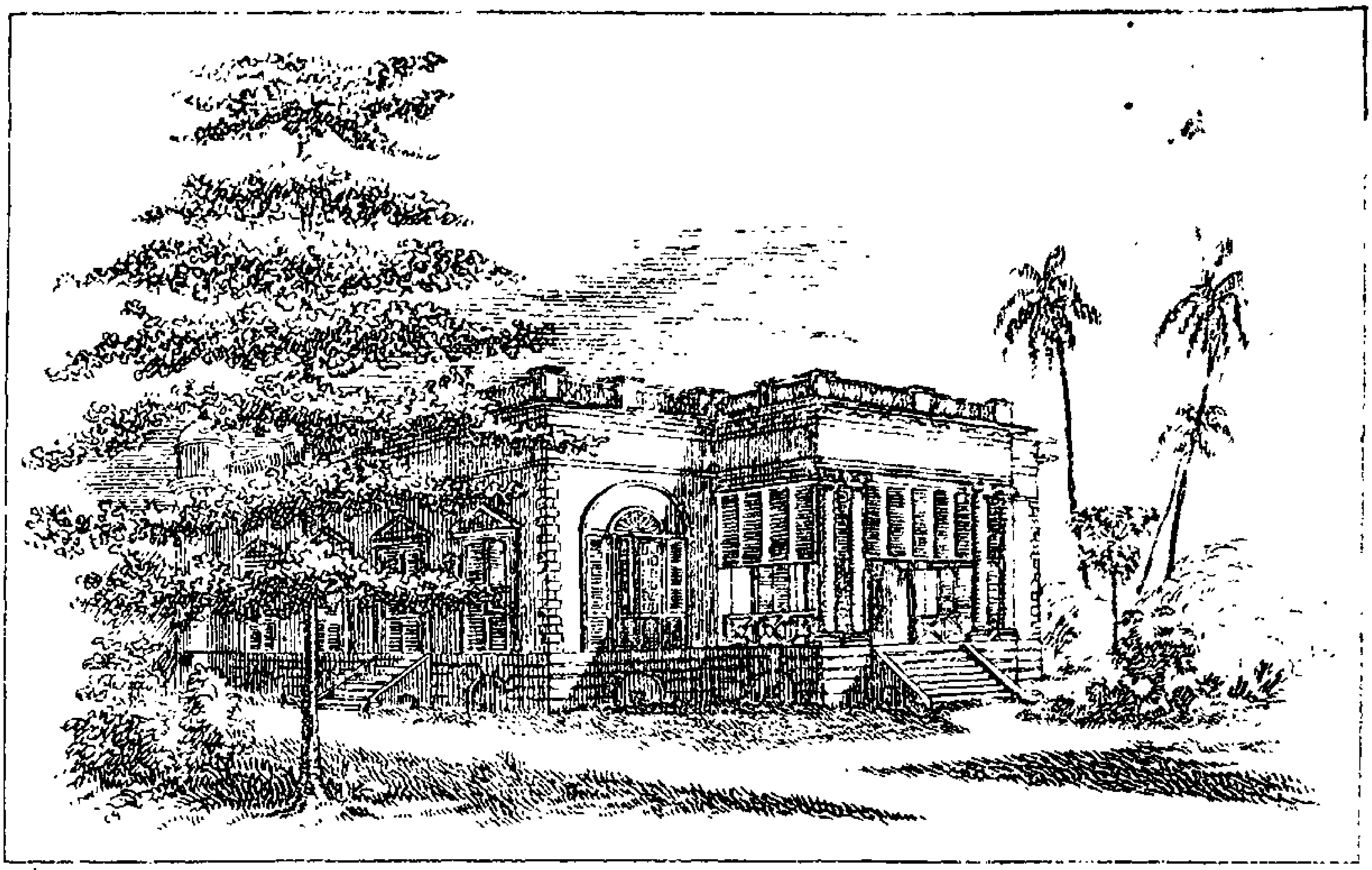
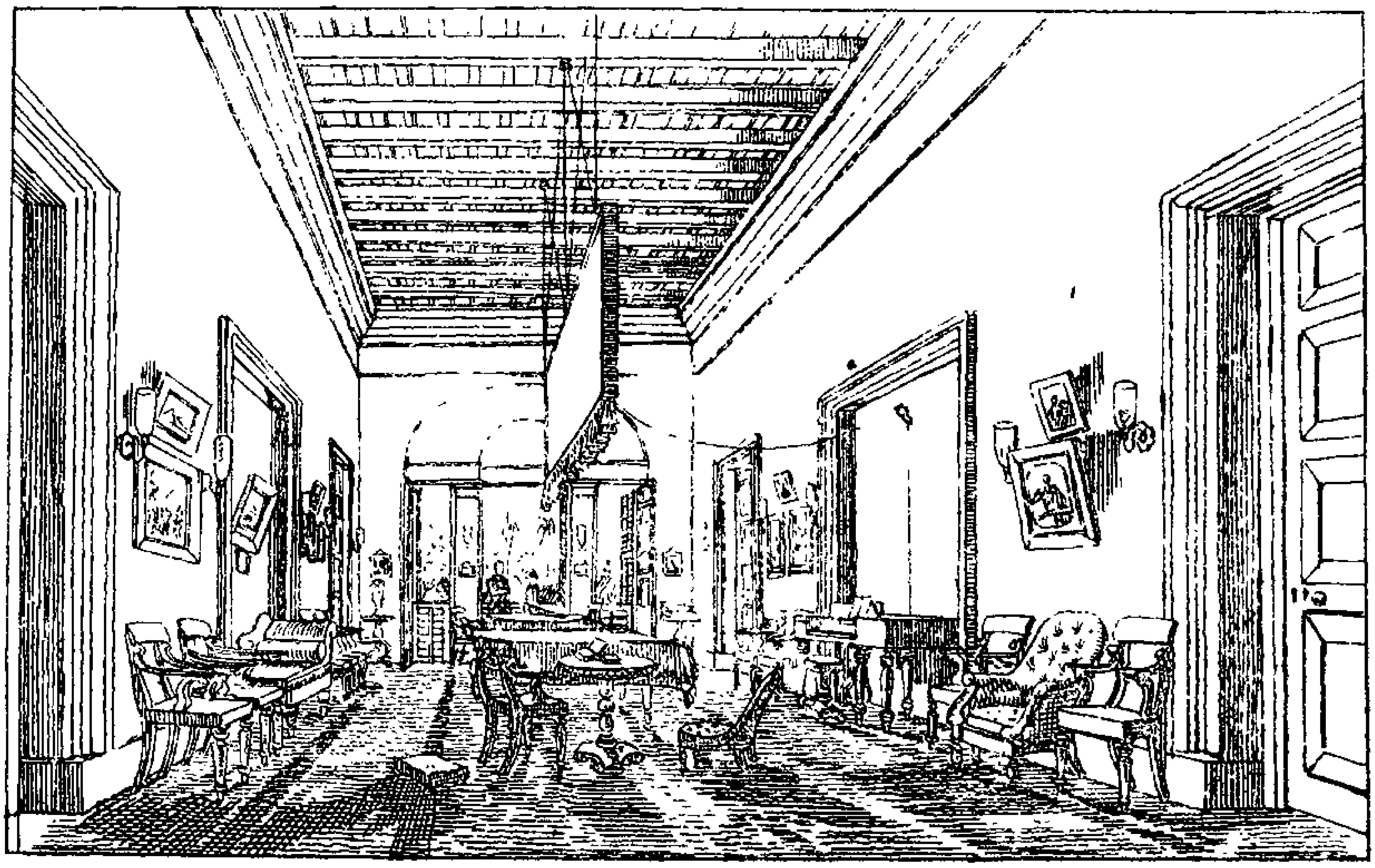


Plate 2.



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ANGLO-INDIAN

DOMESTIC LIFE.

A Letter

FROM

AN ARTIST IN INDIA

TO

HIS MOTHER IN ENGLAND.

Grant, C.

BY THE AUTHOR OF

"RURAL LIFE IN BENGAL"

"ROUGH NOTES OF A ROUGH TRIP TO RANGOON," ETC.

SECOND EDITION—REVISED AND ENLARGED.

CALCUTTA:

THACKER, SPINK & CO.

LONDON: W. THACKER & CO.

BOMBAY: THACKER, VINING & CO. ALLAHABAD: J. HILL & CO.

1862.

DATA ENTERED

Y·2
AR

BAPTIST MISSION PRESS, CIRCULAR ROAD, CALCUTTA.

TO

THE CHERISHED MEMORY

OF

MY MOTHER.

Endeared to remembrance by

"———— the tender solicitude—
The never-wearied affection—
The generous nature and disposition—
The pure warm heart—
The piety and the rectitude—
The quiet sweetness in prosperity—
The cheerful fortitude in adversity—
And the calm resignation in suffering;"*

who, living, owned her children's deepest affection and admiration,
and, being removed, now claims their
lasting veneration and gratitude,—

THIS HUMBLE VOLUME,

begun for her gratification—its sole end, and best apology,
is most affectionately

DEDICATED.

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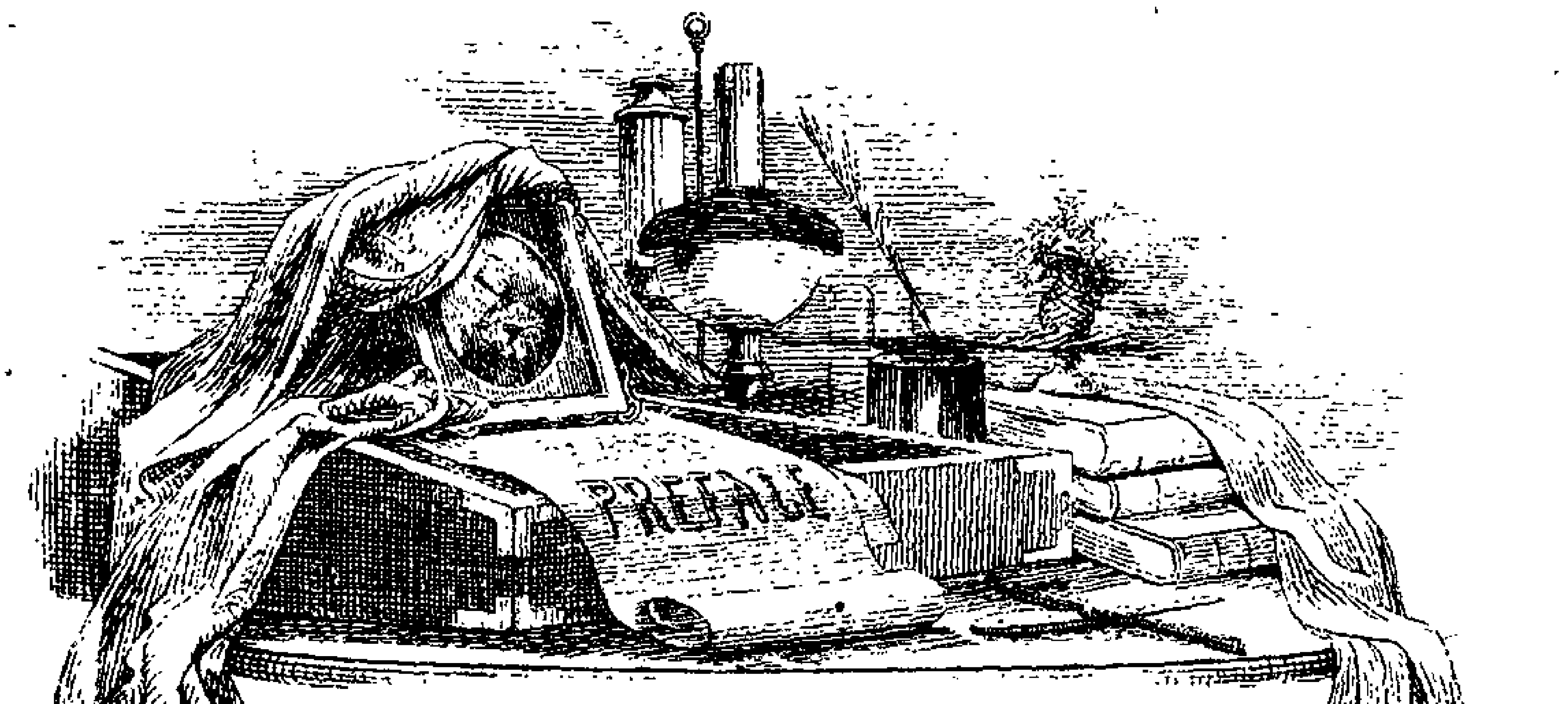
* From her Monumental Tablet.



TO FIRST EDITION.

It is not without reluctance that the author of the following pages ventures upon the hacknied assurance that they were "not intended for the public eye,"—and yet in their original form such was strictly the case. For their present hazardous appearance, however, he will seek neither excuse nor shelter behind "partial friends" or "indulgent critics," but trust to a brief explanation of the circumstances and motives which tempted him into print, for pardon and indulgence.

Some nine years gone, in fulfilment, as the work states, of an old promise, he indited, for the amusement of a revered parent, a lengthy, and very rudely embellished epistle, (which, from its inconvenient extent, he was induced to copy and stitch up in the form of a small pamphlet) descriptive of Anglo-Indian domestic life in Calcutta, in so far, at least, as his limited observation and crude notions at that time enabled him.

Nearly a sufficiency of time had elapsed for the writer to forget his epistolary labours, with all their transgressions, when he was awakened to a recollection and a sense of them both by being informed that his "Sketches had been going a tour" of friends in London, Wales and the Isle of Man.—The recollection, or rather the newly created sense of their manifold blunders,—the desire of an opportunity to correct them,—but far more the anxiety to carry out a thought which had suggested itself of effecting this object in a manner which, by substituting *Type* for *Quills*, should at once be more acceptable to failing powers of sight, and stand as earnest, at least, of a desire to do honour, however trifling, to a beloved parent, were the sole incentives to the perils of publication. The possession of a private Lithographic press, which would enable the author to make the labours of the book as exclusively as it was possible, the work of his own hands, and so add to its interest in a Mother's feelings, offered another feature to the temptation.

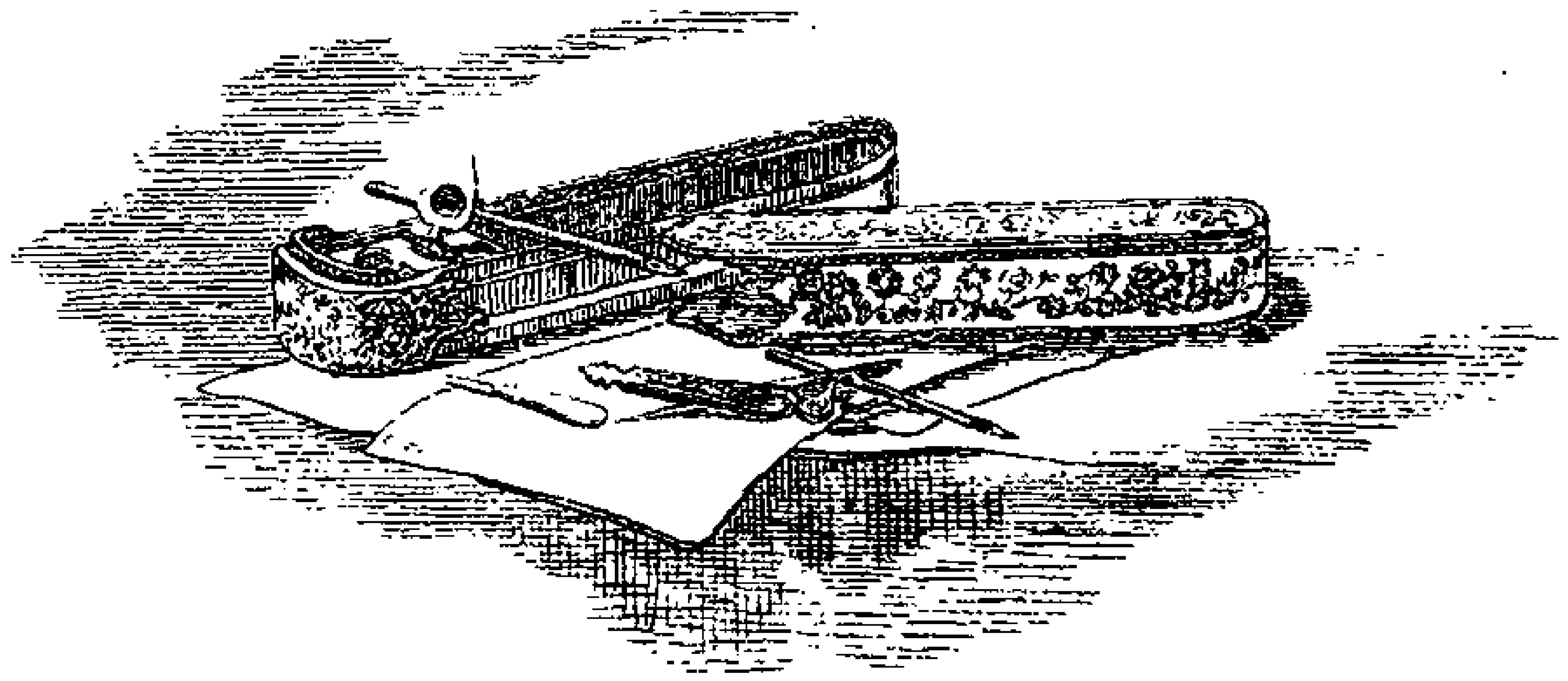
The absence of any *other* mode of executing illustrations *in India* need hardly be explain- to an Indian community—but home English readers may not be familiar with the fact of the almost non-existence of the fine arts in this country;—engraving for other than cards, name-plates and small maps, being unknown. Had the motive, therefore, for exclusive labour not even existed, its necessity would not have been the less in force.

Scarcely, however, had the first eight pages passed into type when death deprived the

author at once of the best of parents, and of the only reward he had desired for his labours—*her gratification.*

Thus disappointed of a fond hope, it was only left him to complete and dedicate to her memory that which had been intended should contribute to her amusement. Should the issue of his task, (the labour of hours snatched from other duties over the protracted space of eight years) be deemed worthy such an end, the writer will not have lost all reward:—if otherwise, his regret will be, not that of *the author*, but *the son,* whose offering has fallen short of that which was due as memorial to one whose excellencies fell not short of *anything* which could adorn and grace

THE MOTHER.



PREFACE

TO SECOND EDITION.

WITHIN two months of the original issue of this little work, the author, to his surprise, was called upon to prepare a second and larger edition. The first form, accordingly, had just been re-completed when letters from England urged its publication *at home*, with the advantages of London skill and material, and the beauties of wood Engraving in place of the coarser and difficult medium of Lithography. The issue of the attempt was a vexatious failure. Accident threw the work into the wrong hands; and the result was a series of engravings, the majority of which were inferior to the author's own rough lithographs.—Circumstances at this time taking him home, proceedings were stayed till his arrival. But in vain. There was no remedy—and no recompense—except "dear bought experience," and the opportunity which was afforded of personally forming a more satisfactory artistic connection in behalf of another and subsequent publication.—But the London edition of the present little work was, at the sacrifice of considerable cost, abandoned. For various considerations the *Calcutta* Edition, however, had only been reduced in number, and not relinquished. It was therefore to be resumed on the author's return to India; but as a task of this kind

could be pursued only at times of leisure, and a variety of circumstances continued altogether adverse to that leisure, the prosecution of the work was delayed during the protracted period of six years,—a break which may readily be detected between pages 80 and 81.

It is probable that other indications of this hiatus will be discoverable than those which belong to mere paper and type, and the retention of the juvenile character of the original composition; but they will, it is believed, arise more from something like an antiquated air which the absence of that modern tone, and of any reference to various modern features which have been created by the Rebellion of 1857-8, than from any serious deficiency or inaccuracy of facts. The memorable events of that Rebellion, and the vast political changes they have wrought, appear to cut off what may be called *old India*—India under the "time honored" rule of the East-India Company, and *modern* India under the sceptre of Queen Victoria, by an indefinite and great gulf.

Though, however, life in India, generally, has doubtless undergone various mutations which might be anticipated as the fruit of the great "Revolt,"—*domestic life*, with which, principally, these pages are concerned, has been unaffected by it, except by the raising of rents,—an addition to our municipal staff of the *Tax gatherer*,—by some changes of feeling, far less to be marvelled at than regretted, between the European master and native servant—and in various matters of economy which are occasionally remarked upon in foot notes in the latter pages of the book.

But the changes induced by the course of social improvement, which will likewise be observed to have occurred during the past two years, are remarkable, and demand such notice as record of events and revision of the text, alike require. India has not only ceased to be the *El Dorado* of early days, but, in a measure, the *Terra incognita* of a much later period. The "gorgeous realms of Ind," though still their

"—————— Ocean spreads
O'er coral rocks and amber beds,"—

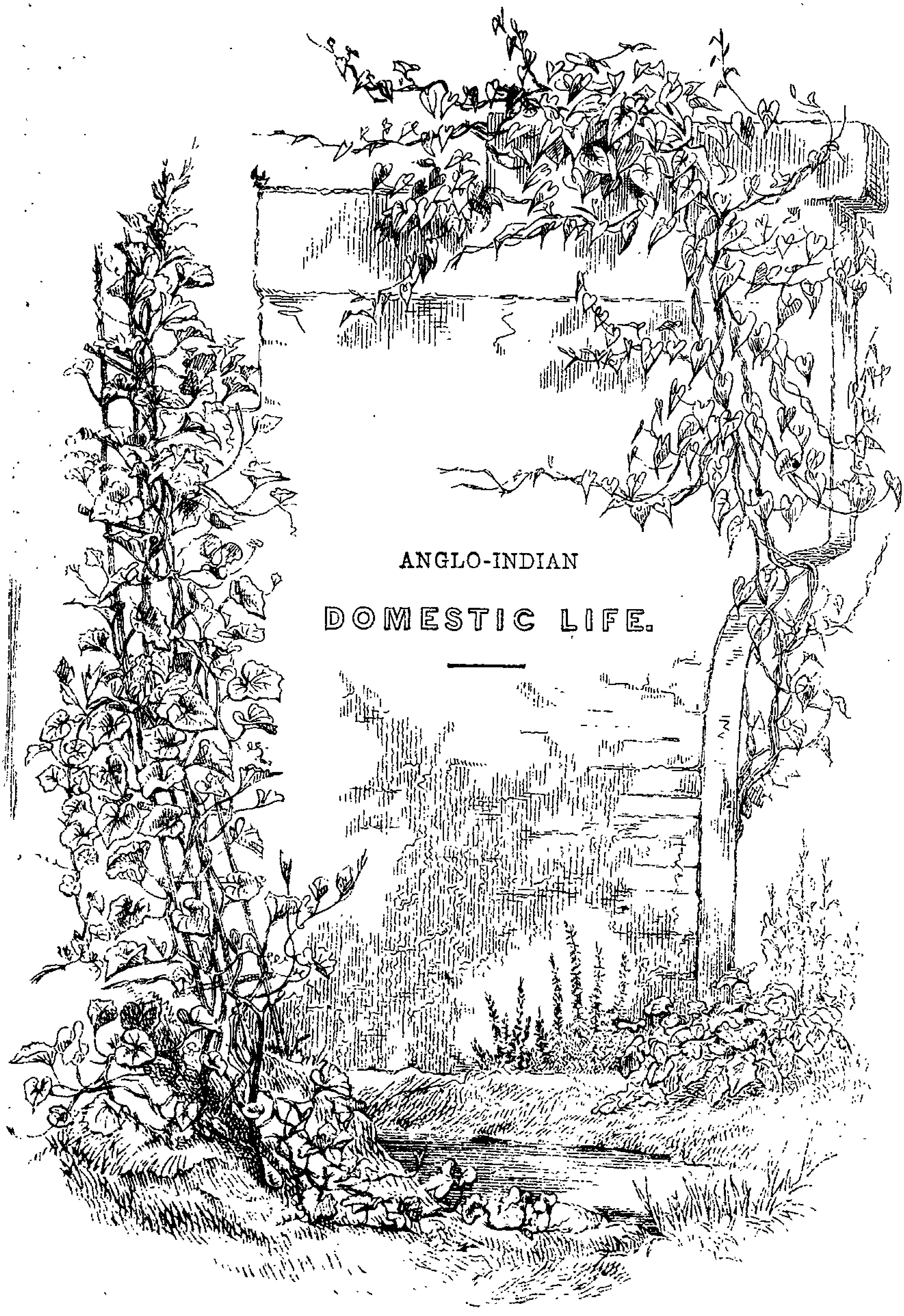
seem no longer the realms of romance—

"Whose air is balm—
Whose sandal groves and bowers of spice
Might be a Peri's Paradise."

"Fiction and fancy" have been roughly scared from the soil. Its romance, culminating in the terrific and appalling, has been followed, after dramatic fashion, by the sudden re-rising of the curtain upon scenes and doings—men and manners of modern comedy, or 'work-a-day' life. Even the voyage to our shores has been robbed of its terrors and cut short to a month's duration. To one who now travels by the 'stormy cape,' full half a score take their tickets 'via Paris' and Marseilles for Malta—roll in 'First Class' carriages over the Desert, and are driving on the strand of Calcutta ere, probably, the long sea voyager has reached the Equator in the Atlantic!—Railways, stimulated by every requirement and prudential consideration, are fast traversing the land in various and extensive directions. The East-India Railway, with the Howrah terminus of which Calcutta is now connected by its Ferry and 'Station,' already carries the traveller uninterruptedly as far as Bhagulpore. On the city side the Eastern Railway is fast progressing in its line towards Dacca.—The Electric Telegraph stretches its attenuated arms over the whole length and breadth of the land, and far beyond it into Burmah.—The dim and wretched oil lamps, which erst made 'darkness visible' in our streets, have given place throughout the town to the brilliant Gas-burner, which seems rapidly obtaining admission into our private dwellings,—to the comfort of their inmates,—the economizing of cocoa-nut oil, and hence, it is believed, grief and displeasure of the house Bearers!—The old and cumbrous Punkah, delineated in the text, has given place to one of far lighter, more neat, and equally efficacious form—a single pole with a deep fringe,—a modern innovation upon old methods of 'raising the wind' which is *no* grief to the house Bearer.—The number of ships which now bring the welcome Ice supplies to our shores has increased from two to eight, and sometimes

ten in the year!—Side paths, and some of them pavemented, are being added to our city roads; handsome corrugated iron porticoes, extending over their breadth to shop doors, attract and protect the visitants, and extensive Drainage works have been at least *commenced*—but when they will be ended seems not so clear.—The rickety old 'Kuranchee' has somehow—and no one knows how—vanished from the view!—and its place is supplied by a description of palkee garee, known as the '*Dum-Dummer*,' to which the unfortunate ponies have been transferred with only an increase to their suffering—because the more tempting conveyance leads to an increase of imposition on their strength. In connection with them, however, it is gratifying to mention one other long-hoped-for step in our social advance—the establishment of a 'Society for Prevention of Cruelty to Animals;' and amongst the more important means to this end is certainly the formation of *good roads*, towards which, efforts, however slow, are at least in progress, as some justification for Taxes that have been laid upon carriages and horses.—With the influx of Europeans of mixed classes into the country, Hotels of various degrees of respectability have increased in number. Wine and spirit merchants, also, (an advance in the wrong direction)—have more than doubled theirs—but, as some consolatory "bread to all this sack," Provisioners and Confectioners, and indeed other trades, have done the same. In addition to large Bakeries at Howrah, extensive biscuit manufactories are rearing their lofty chimnies and European-like fronts at Seebpore on the other side of the river; and there, also, with its clock tower, as though indicative of the marvels which time and machinery are effecting amongst us, is another in progress, and the first enterprize of its kind, for the preparation of aerated bread, at the rate, we are led to expect, of 3000 loaves a day. Travelling by dâk palkee, on all the great public roads, has been nearly superseded by carriage conveyances belonging to three different Dâk Companies:—The Tea cultivation in our provinces of Cachar and Assam is in the full bloom of success and prosperity—the produce actually bringing higher prices than China teas of the same quality:—The oft-mooted question of Brewing in India—that is for Bengal—remains much as it was;—nothing has been done,—but in the North-West Provinces very much has been done.—"There ought (says the great 'Times') to be no obstacle in the way of Indian Breweries,"—on the ground of belief, as implied elsewhere in the same article—that "turnips and primroses could be grown in India as naturally as Indigo or Poppies;"—and the North-West has in effect responded to the compliment by the successful production at Kussowlie and Simla of the hop plant. The produce, however, not being in sufficient quantity for the demand at the Kussowlie Brewery, which is declared to be a very successful speculation,—supplies are, it appears, obtained from England—and the beer and porter brewed have been thought by one North-West writer to be better adapted for this climate than that brought out from home! At Simla, also, a Brewery we are told has very lately been opened, larger than either of those at Mussourie and Kussowlie, and the experimental Hop plantation in connection with it has been successful. The produce of these places, however, has not reached Calcutta; but for our city consumption, though Bass and Alsopp hold their ancient supremacy and heavy rates, other home and less expensive Brewers are pressing successfully forward.

What else may press forward ere even this reach the public eye—what other local changes in the condition of a city and community in a state of rapid transition, it is impossible to anticipate;—but with the Train to whirl us into the mofussul, or to the hills,—with hydraulic Punkahs that, with economy, are to cool us night and day without ceasing, and Khus-khus Tatties that are self-drenching, and all without manual labour;—with the promised and perfect drainage of our city,—the streams of limpid water that are *sometime* to come down to us from the springs in the Kurruckpore hills,—and, in short, with the innumerable *other* springs of comfort that *are* to arise around us—the unnumbered appliances floating either already in our coming ships, or in the brains of the ingenious—the enterprising and the speculative—Indian life ought indeed to undergo those changes which shall bring all that may be barbaric—and half that is oppressive, to an end.


ANGLO-INDIAN
DOMESTIC LIFE.

MY DEAR MOTHER,

In one of my late letters I promised to attempt for your amusement a sketch of *Anglo-Indian Domestic life*;—not with the hope of conferring upon it any addition to that interest which seems to attach itself to almost every thing eastern, though this, in abler hands, might prove no arduous task; but from a conviction that, to you, any thing, however trifling, would be interesting, connected with a foreign land, in which it has pleased Providence that the lot of three of your children should be cast—" INDIA, the land of enchantment, the treasure-house from which imagination culls its brightest images of splendour—the "golden orient" glittering in the best brilliance of sun and song, peopled by the creations of "The Arabian Nights"—the "Chersonese" abounding "in gold and silver and all manner of precious stones"—"land of promise and hope!"*

The homely task which is before me, however, calls for no aid of enchantment. The utmost fury of my breath, indeed, would not wake a note of spell-bound horn to arouse an atom of the latent charm,—nor would northern wizard, or eastern pur'ee, encourage my presumption, or help me in my extremity.—I cannot draw one tittle upon a treasury in which I hold not the inheritance of a barleycorn.—You will not expect from me the attempt to impart to my epistle even a tint of the imaginative or the poetic—" the pretty and the pastoral"—the rustic or the wild.

In the words of our poet, D. L. R.—

> " Here passion's restless eye and spirit rude
> May greet no kindred images of power
> To fear or wonder ministrant.—"†

They are all, in short, unhappily, as foreign to the associations of Anglo-Indian domestic life in Calcutta, as they would be beyond the stretch of my

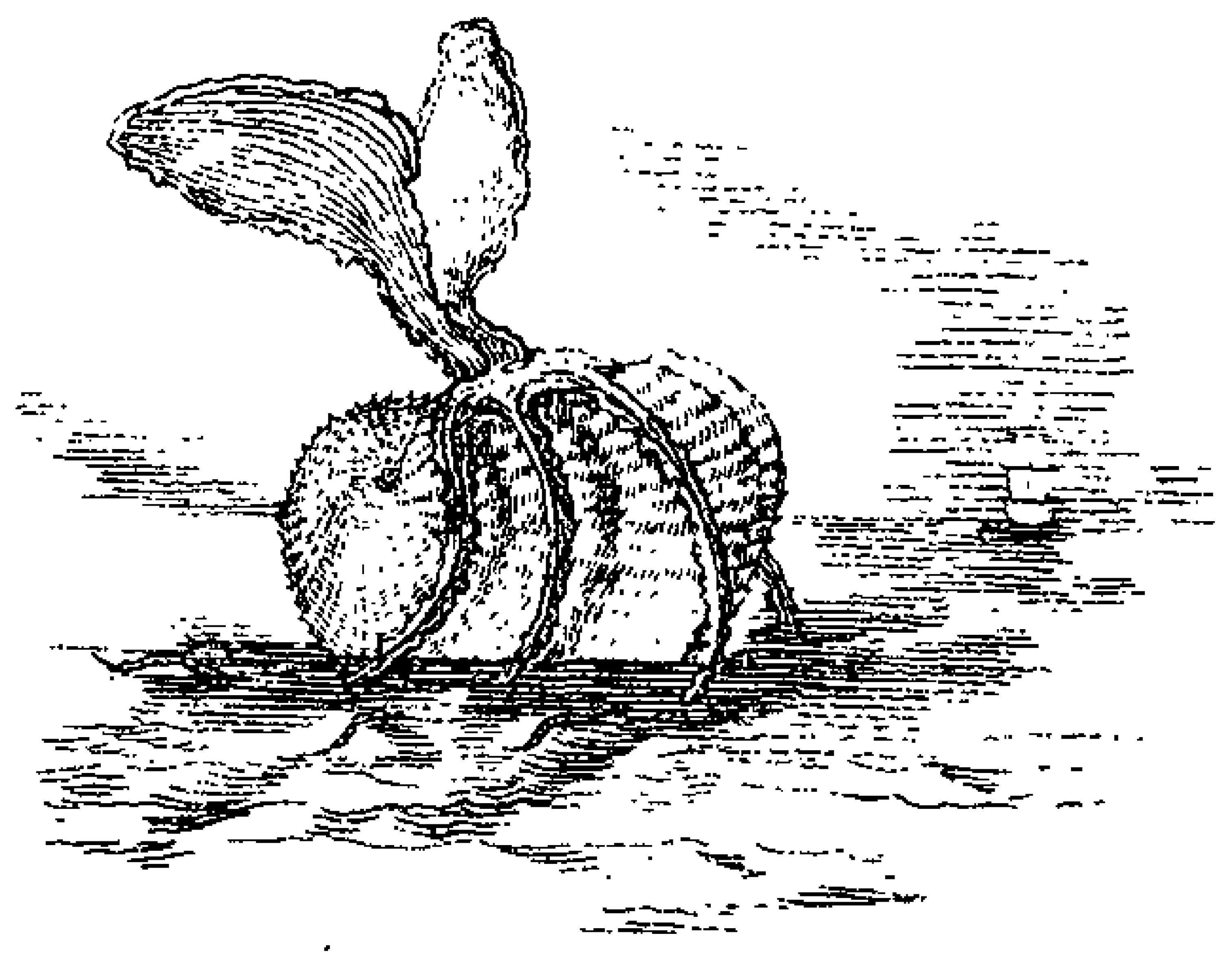
* East India Sketch Book. † View of Calcutta.

"muddy mettled" homely wits—which are "of the earth, earthy," or, to use, with rather liberal construction, the language of the "merry green wood craft," are feathered of too humble a plumage for any lofty flights.

With the nature of the climate of Bengal, you are perhaps sufficiently acquainted to know, that our attention and most cunning stratagems are continually directed to one grand object,—the amelioration of our condition —disarming of their potency, in effect at least, the very beams of the sun— the spring of all men's joys, yet the source of *our* chief woes—during at least six months of the year;—that all our notions of comfort are modelled upon and estimated in portion as they tend to this desideratum; that a draught of *cold* water in the months of May and June, is sweeter far than wines of Burgundy or famed Shiraz; that a cool breeze for a few moments is more valued than steam of banquet viands; that to divest ourselves of all superabundant clothing is more grateful than being appareled in the finest clothes of England, the robes of royalty, or the shawls of Kushmeer; and that the morning air, an evening breeze, and a night's sound sleep, are more precious than gold, or "heaps of orient pearl."

Thus much may serve for DEDICATION, MOTTO, and PREFACE.

Now for my "work," which, being without "the fear of critics* before my eyes," I enter upon with all the impudence of complete security.



* May they now shew their magnanimity by scorning the advantage offered them !

If, after having renounced all claims upon the imaginative, I may venture so far upon its aid, I would now not only desire to suppose you "hic et ubique," like the ghost in Hamlet, but that you should join in the deception,—call in Bishop Berkley or the carpet of Prince Houssain to your assistance, and closing your eyes upon oaks and elms, imagine the white Cliffs of Albion receding from your view,—the Western Isles, the "sky-scaling Peak of Teneriffe," Ferro, Palma, and other of the canary and Cape-Verde Islands, each in its turn, to have been sighted, admired, and left behind,—not forgetting that you have eaten grapes and visited the monasteries at the beautiful Island of Madeira;—that you have had your ship dismasted in a gale off the Cape of Good Hope,—put into the sombre mountain-girt bay of Africa's southern shore,—beguiled the weary hours of the voyage by watching the slow and sober gambols of the bulky Whale,—the stealthy, playless, persevering course, of the blood-thirsty Shark—"going about seeking whom he may devour,"—shoals of the affrighted Flying-Fish, pursued by the "sportive Dolphin"—the Albicore, and

"fleetest courser of the finny race,"

the Porpoise;—above, the soarings of those solitary ocean birds, the great-winged Albatross,—

"the silver tropic bird"

which

——————high o'er head
Dazzling the sight, hangs, quivering like a lark,*

—the variegated Pigeon, so called, from "Afric's burning shore,"—and the prophetic flittings,

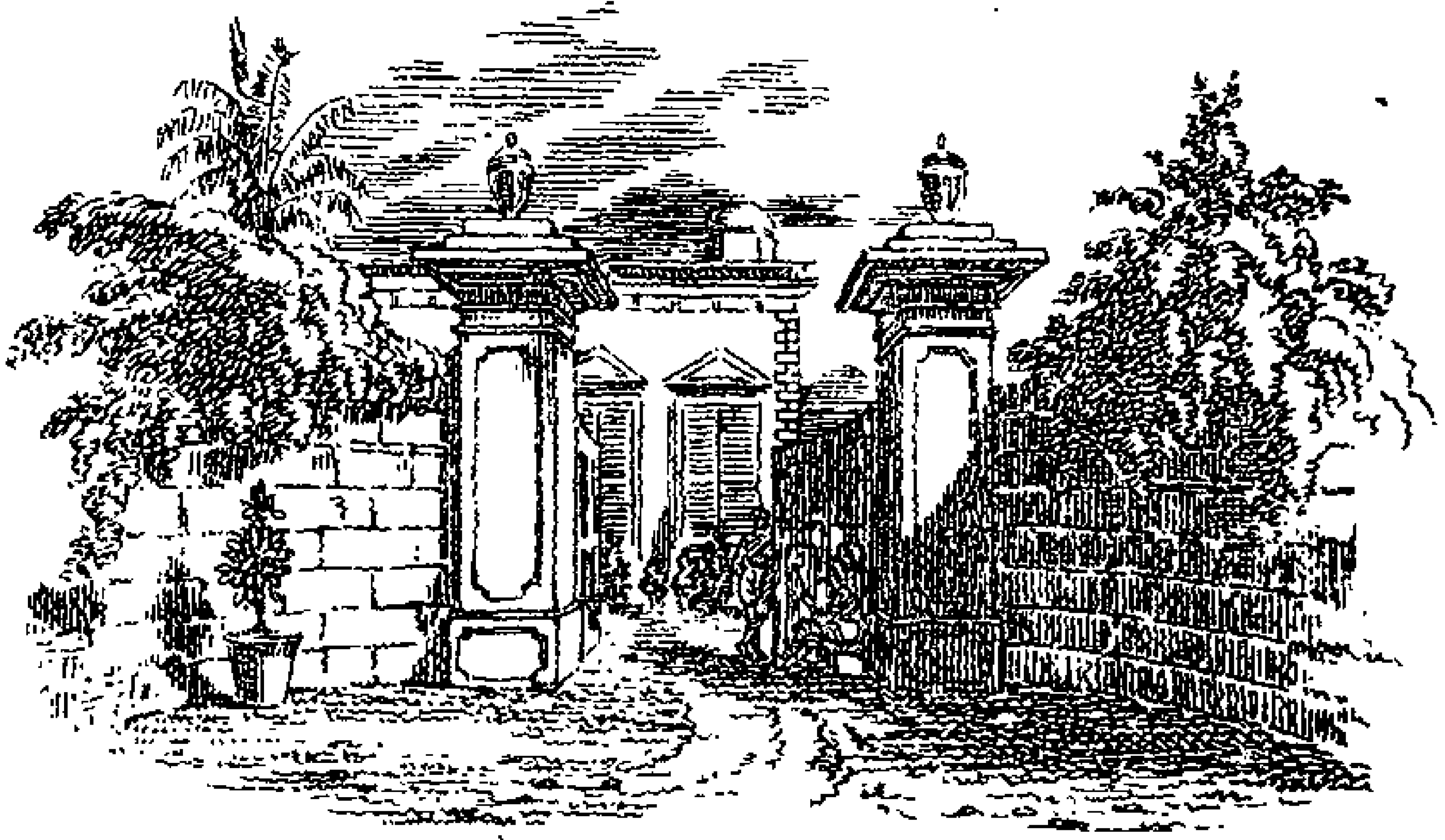
" Up and down
From the base of the wave to the billow's crown,"

of the little Stormy-Petrel;—that you have visited the tombs, as you are assured, of Paul and Virginia at the Mauritius,—nearly fainted under the influence of the spice-gales from off the Island of Ceylon!—sighted at length the palm-girt shore of Coromandel,—taken in your Pilot at the Sand-heads,—made the low land of Bengal—the tiger-haunted Island of Saugor, and in two days, by aid of steamer, safely landed in, and a thousand times welcomed to—

" The gorgeous realms of Ind."

The heat of our excitement upon your arrival tempered down to the more healthy tone of "absolute content,"—the sulâms of the domestics tendered to the "Burra Mem,"†—and the morning meal, as common to India, of boiled rice, fried fish, eggs, omelet, toast and tea, as may best have suited your inclination, past,—I must make the most of the little time a day can afford me, by at once begging you to accompany me in a domestic ramble.

Relinquishing, therefore, by your leave, the style epistolary, I assume that of the colloquial.



Permit me, then, in greater form, to introduce you to the exterior of the house,—one which I conceive to be well adapted for the objects and the illustrations I have in view,—a comfortable, well raised, lower-roomed dwelling,‡ which is not only highly characteristic of its class, but of Anglo-Indian residences in general, be they great or small. The rent of such

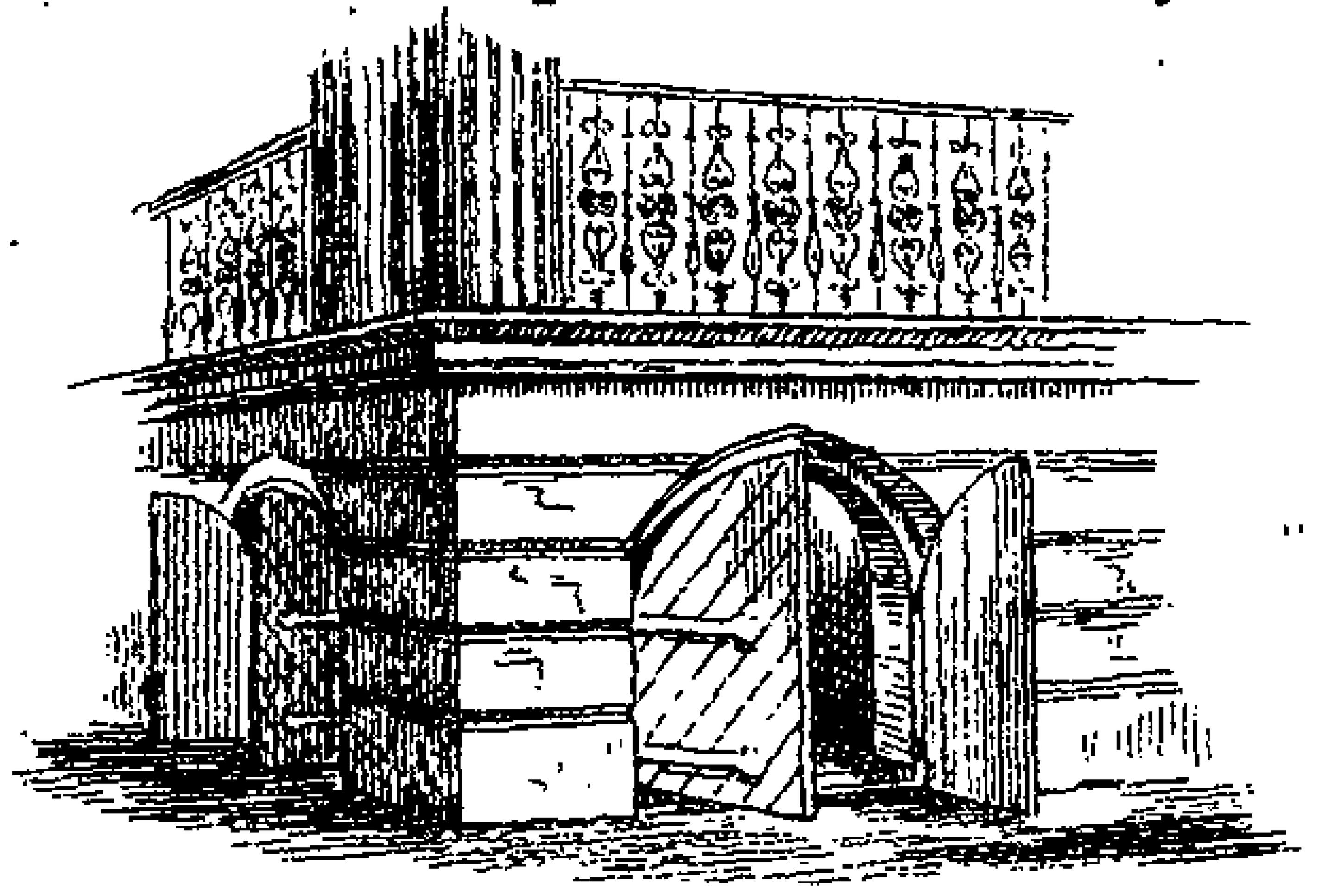
* Ocean Sketches, D. L. R. † Great or chief Lady. ‡ Plate 1.

a house you will doubtless consider exorbitant, being seventy roopees per mensem. Rent in Calcutta is indeed extremely high, but there are no taxes on the tenant.

The houses of Calcutta are of all shapes, ranging through the whole table of geometrical figures,—of all sizes, but of one colour—if white a colour be; but however big—and some resemble castles,—however fantastical, or however handsome—and you are aware our city is called the "*City of Palaces*," their internal arrangements differ but little, consequently, in describing one, I describe all, though upon a larger or smaller scale as the case may be.

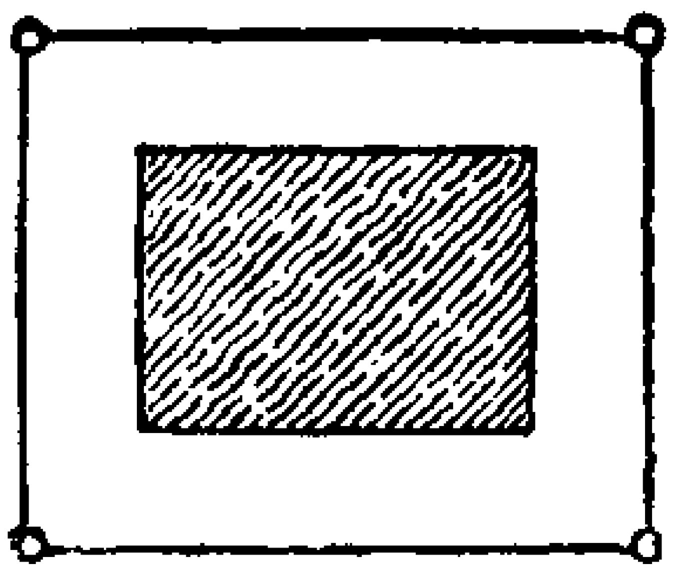
The only, really marked, distinction rests between *upper* and *lower* roomed houses. The upper portion of the former you may conceive to be nothing more than a repetition, both in size and arrangement, of the rooms below,—which, if sufficiently raised from the ground and ventilated to be habitable, are the coolest during the day, being more protected from the sun's rays. Upper-roomed dwellings possess the advantages of pure air and its free circulation; one so essential to sleep, and both so indispensable to health. The lower-roomed house, with the flat roofs of its rooms exposed to the beams of the sun, is of course the hotter,—lacking, not only circulation, but, what elevation can alone give, wholesome air; considerations which render upper-roomed houses infinitely more desirable. I may add that they are the more common also, for out of 11215 dwelling houses in Calcutta, 6376 are of this kind.

A great improvement, however, may now be observed in the construction of our lower-roomed houses, by an increase of elevation given to the floor, and free ventilation opened beneath it by arches. These, when sufficiently high,

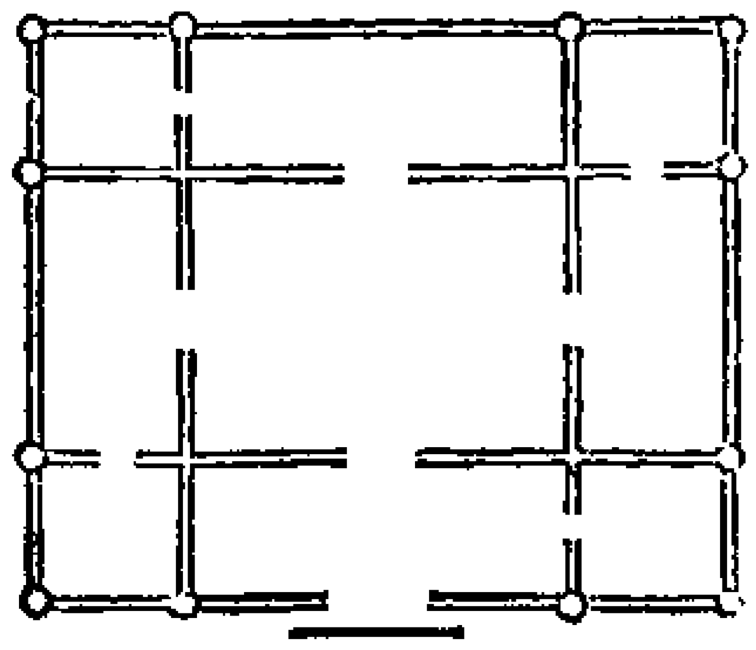


may occasionally be seen open, so as to admit the sweeper beneath with his broom, and, if sufficiently capacious, are sometimes converted into receptacles for lumber, or the petty stores and sundries pertaining to the servant whose office it is to trim the lamps and clean the boots and shoes. Five, six, and even seven feet form no uncommon elevation—hence such houses are frequently termed "demi-upper roomed," but this term, strictly, belongs to houses having lower apartments which are not habitable, and used only as godowns or store rooms.

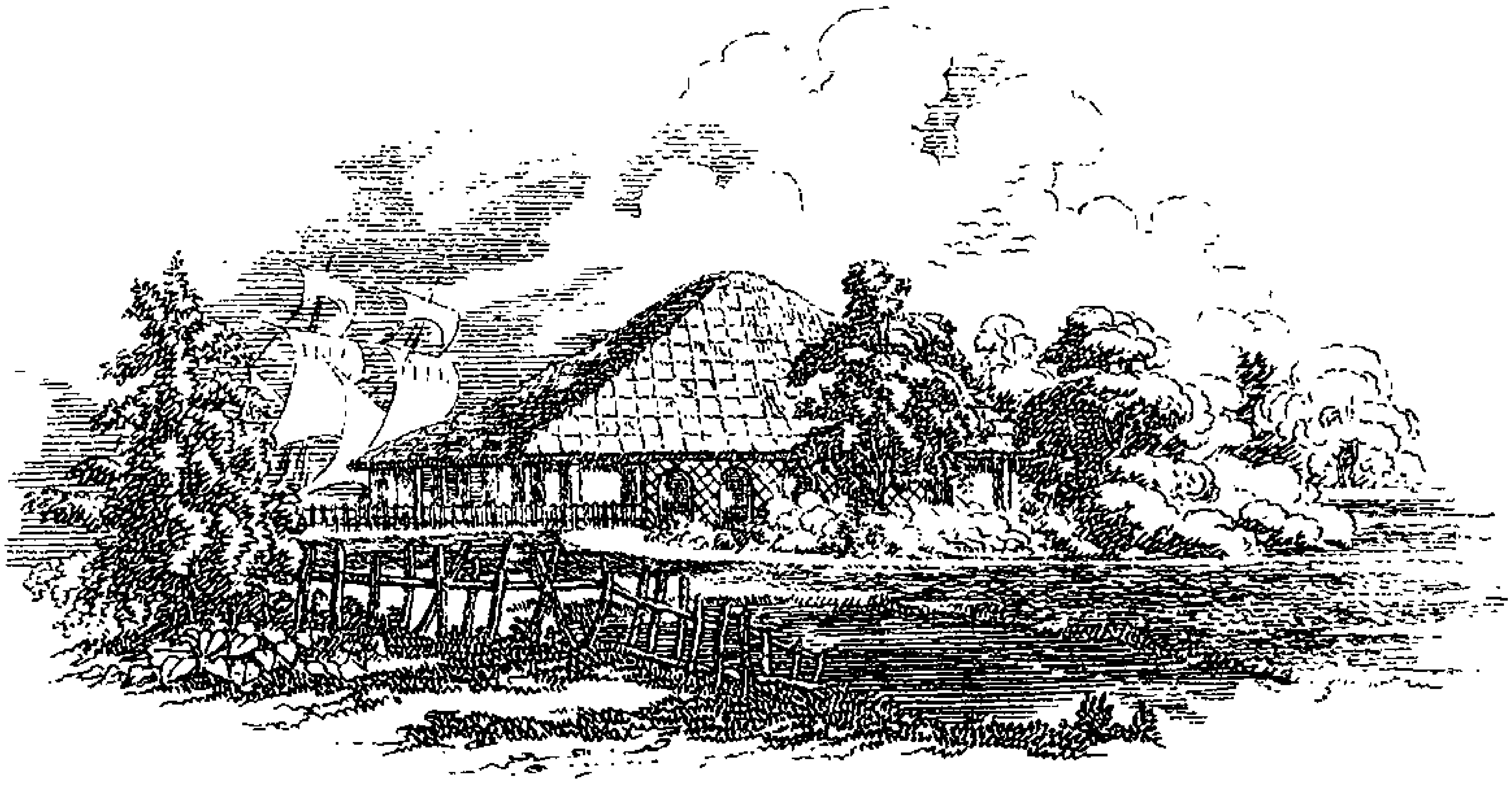
The form and arrangement of an English residence evidently owe their origin to the Bungalow of the middling classes of natives—modified by the better dwellings of the higher ranks, and thus partaking of the character of each. To the former the bungalows of military officers and others in the moofussul are more clearly and directly referable.



Take, for instance, the ground plan of a native's bungalow. The centre square may consist of either one or two apartments, according to the circumstances or wants of the individual, whilst the thatched roof, extending considerably over all sides, is supported at the extreme edges upon bamboo or wooden pillars, —thus forming a covered veranda round the building. The European resident, improving upon this, encloses the veranda by erecting

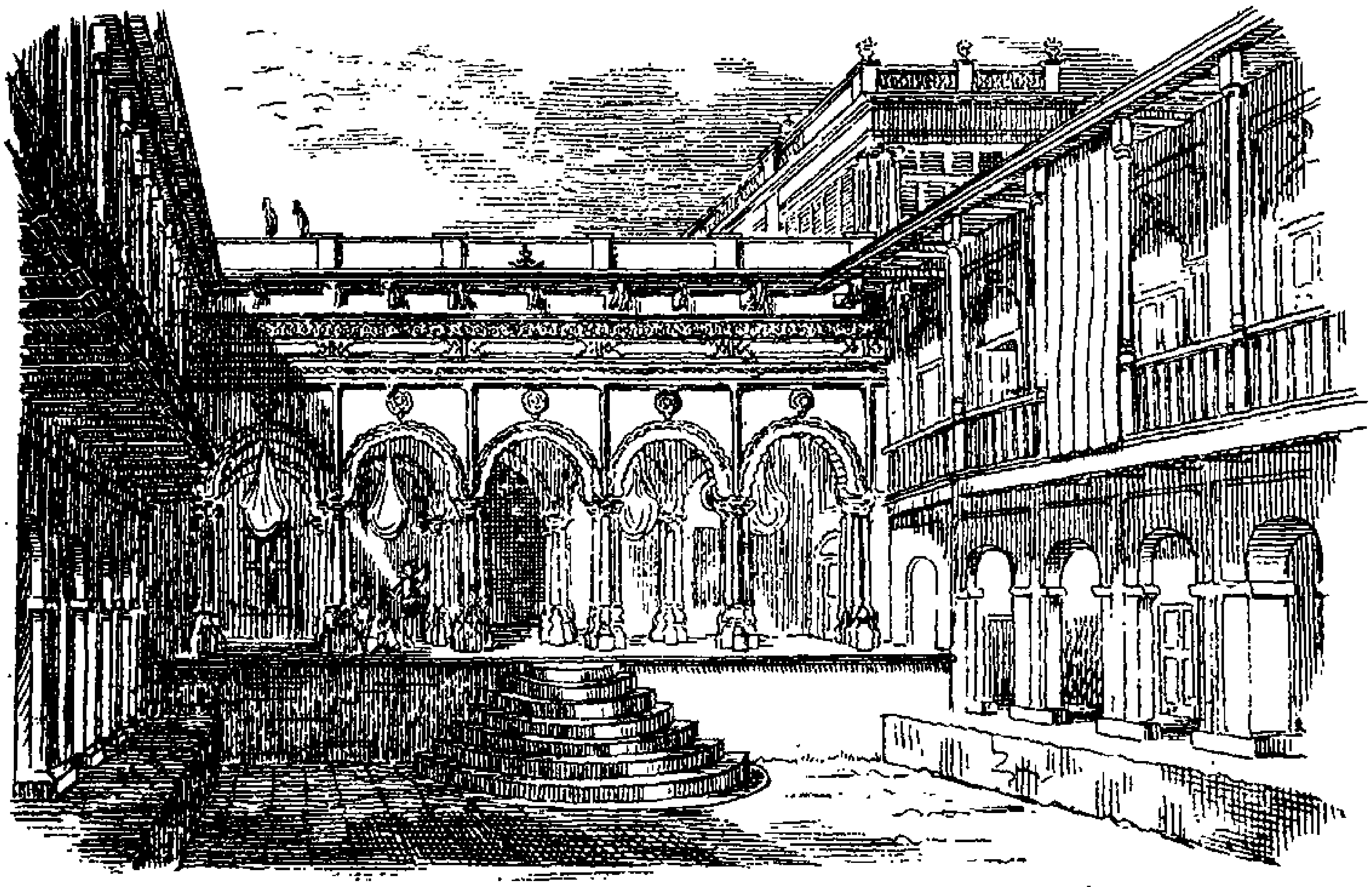


either a mat or brick wall, and, in like way, throwing partitions across the corners, converts the veranda into little rooms for the convenience either of himself or visitor friends. The roof being carried beyond these, as before, would complete nearly all which exists in the European's bungalow of the present day.



Rude as this may appear, these rustic tenements, in one of which I once spent a week, are, generally, not only very pretty, but very comfortable,—their thick straw roofs, and airy locality, rendering them cool habitations.

The residences of the respectable and rich Hindoos form a remarkable contrast with those of their poorer countrymen, being built of brick, and in form directly the reverse of those I have just described. Instead of an apartment surrounded by a veranda, it is a veranda surrounded by apartments,—reminding one of some of the old inns in the borough of Southwark. The centre of the building is an open court yard or area, but this, in times of festivities, is converted into a large apartment, by temporarily matting and carpetting the floor, and covering in the room with an immense cloth roof.*



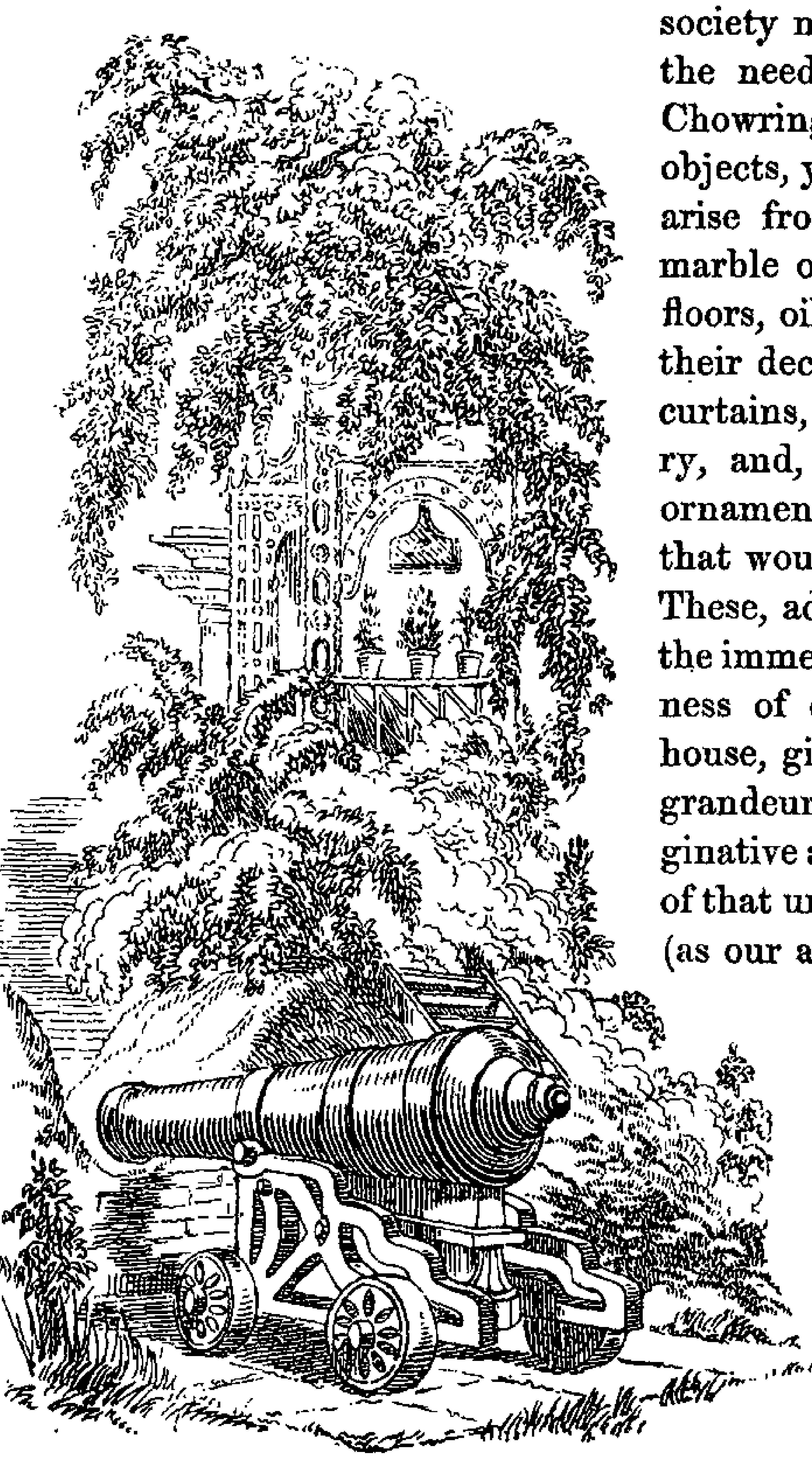
In India, a man's house is, indeed, his "castle," being built alone—surrounded by a wall, and a durwan, or warder, retained to keep charge of the entrance.

The exterior of the building [Plate 1.] will, I doubt not, be sufficient to impress you with a feeling of absence from old England.—That it is "no your ain house" you'll "ken by the rigging o't":—but now step into it;—not through floor-cloth passage, into which you have been admitted upon ring

* A rich Hindoo gentleman of Calcutta, desiring to gratify the female members of his family by the sight of a European equestrian performance, converted this area, with the usual material of earth and sawdust, into a circus, and engaged a French equestrian corps, then in Calcutta, to perform in private at his own house. An idea may thus be formed of the size of many of these court-yards.

of bell, or sonorous clap of tiger-headed knocker, by man or maid—but from the veranda and outer principal door, that during the day is always open, you enter at once into the *hall*, which, in such a house as this, having but one hall and four rooms, answers all the purposes of parlour, dining, drawing and sitting rooms,—titles not generally—the first never—heard in these latitudes.

I should here observe that the introduction of many European customs and conveniences amongst the opulent, does not interfere with the long established characteristics of Anglo-Indian life existing at the present time, that—alone affording matter of novelty, and consequently of interest, to you—I am anxious to bring to your notice, and of which the greatest proportion is to be found in society midway between the opulent and the needy. Step we into some of the Chowringhee mansions and we shall find objects, your only interest in which would arise from their familiar associations:—marble outer halls or passages, carpetted floors, oil-cloth stairs, fire places, with all their decorative accompaniments, window curtains, chandeliers, stained glass, statuary, and, in short, the thousand and one ornamental elegancies of fashionable life that would do no discredit to St. James's. These, added to the advantages offered by the immense size, great elevation, and openness of design characterizing an Indian house, give to it an appearance of eastern grandeur, commonly conceived by the imaginative at home to pertain to the condition of that undefined creature, a "*Nabob*"*—(as our authors *will* have it) of Bengal.



I could indeed shew you a dwelling, not one hundred miles from Fort William here, which might go far to realize the imaginings of the *most* imaginative;—where amidst the grim engines of war, Peace appears to have set up her tabernacle:—wherein, pillowing your head upon a crimson damask sofa,

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* Corruption of *Nuwaub*—a Mohummudun title: Prince: Vicegerent: Governor.

resting on a Brussels carpet, and environed by all the elegancies of modern European decorations, you might yet—borrowing the current of your thoughts from surrounding objects—dream of Arcadian bowers, where

> "Heaven's breath smells wooingly"—

where

> "The garden glows, and fills the liberal air
> With lavish fragrance :"—

and, from this "bowered walk of covert close,"

> "Innumerous songsters, in the freshening shade
> Of new sprung leaves, their modulations mix
> Mellifluous :"—

all "prodigal of harmony!"—the whole affording one of the neatest combinations of the elegant and the rustic, on a small scale, I have ever seen, and as unlike the general interior aspect of our Indian dwellings, as it is characteristic of the owner's acknowledged taste and refinement.

With respect to the rooms, as many of these large houses are of immense size—containing probably sixteen or twenty apartments—there are, of course, not only enough for drawing, sitting, and dressing rooms, nurseries and libraries, but to spare, for the convenience of friends or visitors,—who I may add, in a land where the inhabitants seem to shift with the monthly steamers and passenger ships, are not lacking for the exercise of the rights of hospitality.

In all upper-roomed houses, there will be found two, or more, halls, which may be used alternately, to suit either the time or the season, as breakfast or dining hall.

To return, however, to our lower-roomed house, which, like all others of its class, you perceive, does not admit of such diversity. Here we have the Hall, (*Plate* 2) a room of about thirty-five feet long, by twenty-five broad. Does it not appear chillingly bare? The windows, curtainless, and, reaching to the ground, occupy nearly the whole end of the room;—no paper on the walls and no wainscoting, nothing but the pure chunam or lime white-wash from top to bottom,—though amongst other modern improvements a painted, or imitation wainscoting, and tinted or distempered walls, occasionally meet and refresh the eye; no mantel-piece, decorated with antique gems and rare curiosities, gleaned from the four elements and the four quarters of the globe; no fire-place, albeit there ought to be, with its numerous accompaniments of glittering steel, polished brass, screens, bell ropes and mirrors; but though, unhappily, we have none of the charms of the winter's evening and the "blazing hearth," —though we cannot with Cowper—

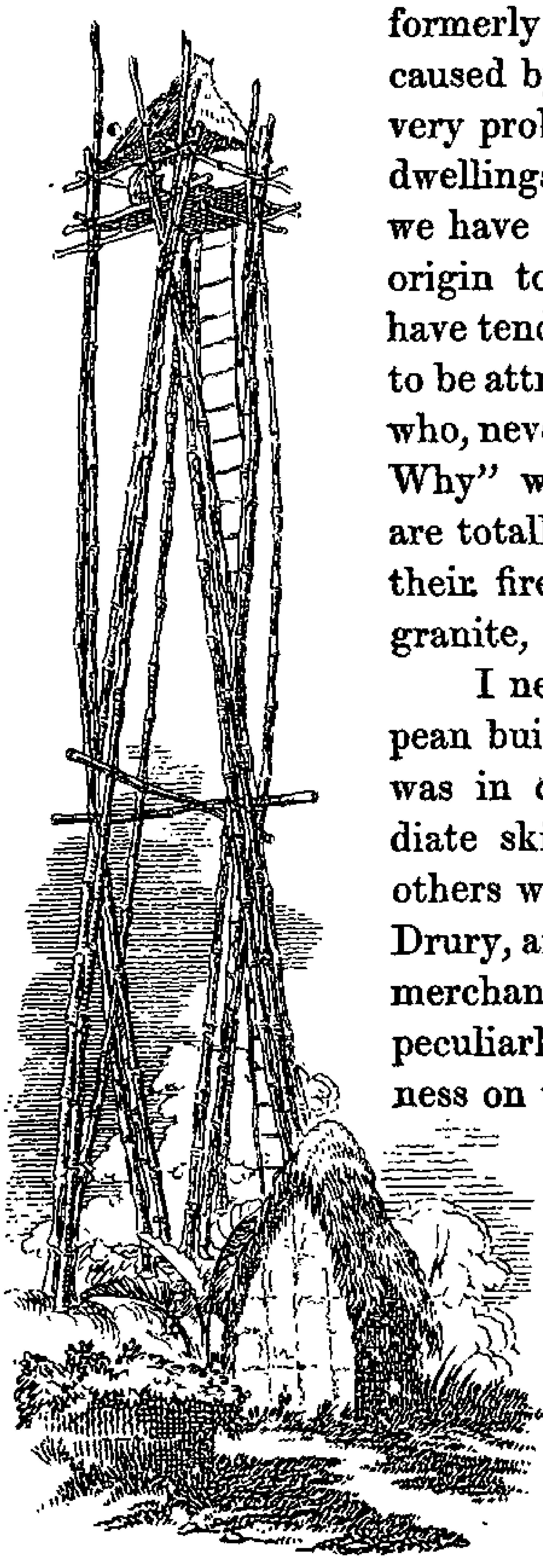
> "—— stir the fire, and close the shutters fast
> Let fall the curtains, wheel the sofa round,
> And, while the bubbling and loud hissing urn
> Throws up a steamy column, and the cups,
> That cheer but not inebriate, wait on each,"

so

"— welcome peaceful evening in;"—

we can at least boast of an exemption from one of the delights of a foul chimney and a heavy atmosphere, and the dread, moreover, of that most distressing calamity, and appalling cry—"Fire."

Fires, however, we certainly have, in this our city, and to an extent of devastation truly shocking. The huts of the natives, built chiefly of mats, straw, dry leaves and wooden posts, are yearly, in some quarter, subjected to this visitation; and as it always takes place at a time of the year when straw is in excellent order for fuel, and a high wind acting as a powerful auxiliary, whole villages are frequently destroyed in a few hours. It was supposed formerly that these fires, in nine cases out of ten, were caused by incendiaries, who, two days afterwards, were very probably called, in their vocation, to re-thatch the dwellings they had themselves destroyed; but although we have still reason to believe that some cases owe their origin to this cause, later enquiries and considerations have tended to shew that such occurrences are more often to be attributed to the extreme carelessness of the natives, who, never having read the "Interesting questions of Mrs. Why" with the "Ingenious answers of Mr. Because,"* are totally in ignorance of "cause and effect," and light their fires and smoke their pipes as though grass were granite, or combustion no longer one of its liabilites.



I never heard of more than three instances of European buildings in Calcutta being burned. Of these, one was in consequence of the house being on the immediate skirt of a fire in some native village or bazar; the others were the destruction of our little Chowringhee Drury, and the offices of Messrs. McVicar, Smith and Co. merchants, both premises, from their nature and contents, peculiarly liable to such an accident from any carelessness on the part of servants.

However, were there a stove in every room of the house, liability to fire in an Indian dwelling would be but small: the walls and the floors are of massive brick work, the former nearly two feet in thickness; the beams and rafters, with the doors, windows, and shades are the only portions of wood, exclusive of furniture, to be found in the house, unless I add—where there are upper-rooms—the stairs, and even these are frequently formed of masonry or brick.

* Translated by P. Sadler from the French of Mr. Lévi. Paris. 1830.

So frequent, at one period of the year, are fires amongst the native huts, that lofty stages, or look-out posts, may be seen erected at various stations in and about Calcutta, and men are employed by the police for no other purpose than to sit in a little kennel-like plat form at the top,—there, with that "timorous accent and dire yell" suited to such occasions, to sound an alarm when requisite. We cannot as yet boast of horses to our engines, which, with a tremendous hullabuloo, are dragged through the streets by a dozen or twenty water-carriers and police functionaries, headed by a European constable.

Once more, let me direct your attention to the room. Look to the ceiling: its great height, which is above seventeen feet, is not only highly advantageous, but, where the breath of heaven is at times so scarce, absolutely necessary. The beams, painted a French grey, are, you will observe, not only visible, but, with the exception of the upper surface, entirely exposed. Those destructive little wretches, the *white-ants*, gave origin to this custom of exposing the beams, which, if hidden and consequently subjected to the undisturbed settlement of a colony of these little pioneers, if only for a few days, would become like the dusty apple of Arab story, and ultimately bring a house tumbling about its tenant's ears in evidence of the herculean powers of this Liliputian, and extraordinary race of destructionists. Notwithstanding this precaution, the removal of old beams, and substitution of new, is a common and necessary occurrence. As a curiosity, and a specimen of the industry of the white-ant, you may remember our sending home to you some riddled article of clothing, which more resembled a net, or spider's web, than aught else.

On either side of the hall, and situated precisely at each corner, you may observe the doors that communicate with the inner apartments, which, though not invariably so in all houses, correspond in size and form with each other. To one of them there is attached a small bathing room for the use of the ladies: that for the 'he creatures' which in some houses it is quite possible occupies the opposite corner, we shall find in another part of the premises. At present our business is with the four rooms, which differ from the hall in being but half its size, and possessing a greater number of windows: of these, indeed, in our desire after the blessings, and an abundance of fresh air, many Indian apartments appear to be principally formed.

In addition to windows, lower-rooms generally have doors that lead into the compound or enclosed ground,—by means of which, consequently, any of these rooms can be entered from without. Thus you will see the necessity of the premises being enclosed, and also of retaining the services of a durwan.

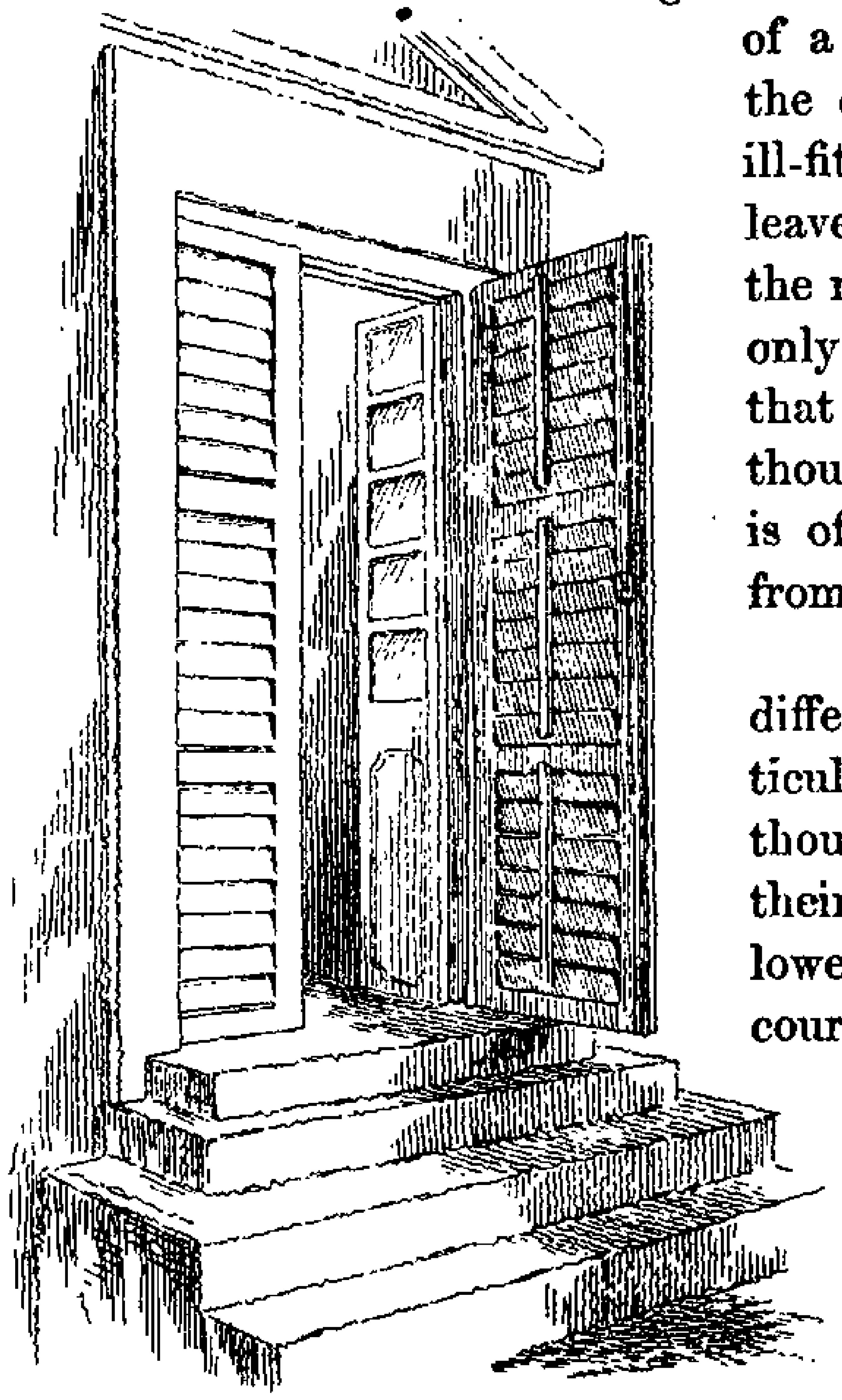
Before quitting the doors and windows, we may notice their construction, which, differing very widely from those of English houses, offers some little matter for our observation.

Without the previous information that the premises are enclosed, it would appear strange that the only solid doors in the house are those which separate

the apartments from each other, whilst the outer doors of all houses, are, if not invariably, at least very generally, venetianed from the top to the bottom.

Venetians form a very marked feature in Indian houses; three sides of a room (part possibly of what was originally intended for the veranda) being in many instances, formed of nothing more than immovable venetian shades. Such apartments make very agreeable sleeping rooms during some of our sultry nights, but in the rains, generally become worse than useless. Indeed the movable venetians of the other rooms are often so badly constructed, that, unless protected by shades above, the rain, beating up beneath them, runs down the glasses in little streams into the room.

These venetians, you will perceive, are not of the delicate fabric of those attached to English windows, with their little urn-shaped brass knobs in the centre, suited to the tender fingers of the fair occupants of the parlour, but of a manufacture some five-fold greater magnitude, opened and closed by means of a perpendicular bar of wood hooked to the centre of each valve, and generally so ill-fitted, or so clogged with paint, as to leave wide interstices for the admittance of the rain and dust. Against these evils, our only protection is the folding glass doors that you may observe within the venetians, though, as I have already observed, the rain is often but turned in its course to flow in, from beneath, upon the mat.



The windows, throughout the house, differ from the doors but in one small particular,—that the venetians or "*Jhilmils,*" though extending to the ground, admit only their upper portion to be opened out,—the lower part, of the usual height, being of course a fixture, lest, as a chief consideration, particularly in upper-roomed houses, children and somnambulists should be experimentalizing too deeply on the laws of gravitation.

Thus, then, our *jhilmils* answer for curtains, venetian shades and shutters, whilst the glass portion of both doors and windows, instead of being raised and lowered by ropes and pullies, as in most houses at home, fold inwards. The Writers' Buildings, a range of government chambers here, originally intended and used for the reception of young men in the company's civil service on their arrival, affords the only instance I have yet met with in Calcutta of windows constructed on the English plan.

The bed-room contains nothing particularly novel or worthy of notice except the bed itself. This is not, as you may probably have imagined it, enveloped in ample folds of heavy curtains, with mattress, feather-bed two feet deep, sheets, blankets and counterpanes, but a plain mahogany, and in many places, gigantic, four post bedstead, with green gauze musquitoe curtains,—a single mattress,—stuffed either with horse-hair or coir, (fibre of the cocoanut husk) or, economically—by a division of the mattress—with both, the one above the other. The requisite sheets, and an abundance of pillows, complete the usual warm weather complement of bed clothing. During the day, the sheets—occasionally made of silk!—are covered with a counterpane, either for the sake of appearance, or as a protection against dust and the hot air. In the cold season, there will be the addition of a single blanket, but with those

> "Whose blood once bounding in its course
> The dull cold hand of age restrains,"

some additional covering may be needed, and which some old up-country residents, will probably seek in a description of soft quilt termed a *ruzaee*. In the hot season, under the sheet may possibly be found a "*seetul pâtee*" or cold mat, much resembling, both in material and workmanship, the little table mats at home.

Speaking of mats reminds me that we have as yet forgotten to look beneath our feet. Here we find no boarded ground with Brussels or Scotch carpet, but a firm, smooth, tile and plaster floor, covered with an Indian mat of very neat workmanship,—close-worked, and made from a long grass termed *mâdoor-kâtee*,—very cool, strong, and, when new, of an exceedingly agreeable scent,—not unlike that delightfully refeshing odour springing from new hay, or a cultivated field after a shower of rain.

An Indian bed-room—more particularly a bachelor's—generally presents an aspect which is likely to strike an eye fresh from Europe, as being bare and empty. For, at least, eight months in the year, we cannot appreciate what in England you so much esteem,—a "snug little room." Comfort and snugness here consist in "ample room and verge enough;"—we avoid therefore overstocking an apartment with furniture and lumber, as they not only rob us of space for circulation of air, but harbour dust, and afford shelter and encouragement to insects.

At night, during the hot season, unless a draught be feared, all the windows and doors of the room are thrown open, or—if too much exposed—the jhilmils only raised, to permit a free admission of air. In the former case, from the number of doors and windows often observable,—the great space which they occupy, leaving but

narrow strips of wall between them,—and more particularly where the formation of an apartment permits three of its sides to be thus open, as sometimes is the case, the room assumes the appearance of a bird-cage or a summer-house. Notwithstanding this, I have been compelled, when residing in an ill-raised lower-roomed house, to rise at 2 and 3 o'clock in the morning, and walk about the compound, whilst my cot became cool, and I breathed the open and refreshing air.

In the heat of the day the remedial measure is reversed, as it then becomes a domestic axiom, that the darker the room the cooler the air. The glass windows are thrown back and the venetians closed, an arrangement by which the atmosphere of the apartment becomes materially changed for the better; without inconveniently darkening the room (the venetians, as I have already observed, not being remarkable for closeness of fit, and a door generally being open some-where) the glare of the sun is kept out, a pleasant cool hue is thrown over the room, and the air, if there be any worth having, passses through the venetians;—but should it be so impregnated with heat as to yield only a *hot wind*, the dernier resort then is, to close the glasses also.

I have alluded to musquitoe-curtains, but have said nothing as to the use or necessity of these appendages, of which, however, it would require but one night's attempt to dispense with their services, to convince you most thoroughly. It is a foe against which we need to be watchful in fence even in our *waking* hours, but nothing short of being cap-a-pie, in armour of proof, will save us during those of sleep! The thick-hided beasts of the forest are hardly exempt from the necessity of some protection from the annoyance against which these curtains form *our* defence: even the bulky elephant may be seen covering his head and back, and sweeping his huge sides with the umbrageous boughs of the *peepul* which he has gathered for his food. I do not, however, assert that these precautionary and remedial measures are confined, in their reference, to the musquitoe, which is but one—though the principal, and certainly the most troublesome to man—out of the countless tribes of insects which, you will readily conceive, so abound in the low and marshy plains of Bengal. Of these, many annoy only by their numbers, and their obtrusion into our vessels;—of others, which occasion more decided annoyance and mischief in domestics, I may presently find hint to speak, whilst some few not only sting, but inflict wounds, from which, in the leg of the horse for instance, I have seen the blood trickling down as from a lancet cut. You may often therefore see the horses' legs inserted in *stockings*, or bound about with wisps of straw.

With reference to the musquitoes, I have said that they are the most troublesome to man, because, although aware that many people consider the common flies to be a greater nuisance, the former inflict positive pain, and sometimes an injury of long continuance. Their bite is not only painfully annoying, but, when in combination with the heated state of the blood, and the irritation from scratching, will often give rise to the most obstinate sores.

The common musquitoe *(culicidæ)* of which there are several kinds, more or less venomous, perfectly resembles the European gnat, and is, indeed, so far identical with it as to be but a variety or species of the same genus, differing either in its habits, or its power of virulence, which is very great. Gnats, if I remember rightly, are found more without than within the house,—soaring; swarming upon a summer's evening most pertinaciously over head in a dense column, in one eternal, never resting, reel, as though the "mazy dance" formed the sole business of their little lives. Though, however, I remember instances, and am assured by others, of their bite producing very serious effects —large swellings and extensive inflammation in persons of very sanguine or bad habit of body, and though it be true that in the mild winter, and hot summer months, gnats or musquitoes are very troublesome in most European countries, and probably no where more so than in Lapland, I believe it will be admitted that the Indian musquitoe stands pre-eminent, if not alone, as a systematic, sanguinary, and unceasing assailant; for whilst the depth of an English winter destroys the gnat, the cold of the tropics is sufficient only to drive our Indian tormenter *within the house.*

What, however, I am now about to tell you will I fear appear rather an ungallant *aspersion* than a singular *fact,*—but a scientific friend and naturalist assures me that, whether gnat or musquitoe, "it is the female insect only which bites,—the male with his fine feathery antennæ being perfectly harmless!" If so, I can only say one might conceive the female portion of the population to exceed that of the other sex by at least twenty to one! In evidence, however, of the musquitoe not being, more than the gnat, of exclusively sanguinivorous habits my friend remarks—"out of the incalculable myriads which daily come to life from every stagnant water, over the length and breadth of the land, how few indeed, even of the *ungentler* musquitoe sex can ever have the opportunity of indulging in a sanguinary repast." Be this as it may—like many other lovers of good living, they at least make the most of the opportunity when it offers. Of this fact, should a friendly rent in the bed curtains, no bigger than a barley grain, permit one of them an entrance during the night, ample evidence will be afforded in the morning. Torpid from repletion, and their bodies distended like an inflated bladder, the foe falls as easy a prey to the hand of the destroyer, and with similar appearance too, as did the unresisting wine-skins to the toledo of La Mancha's knight.

A new arrival forms the chief delight of the musquitoes;—they seem to revel in the freshness of their prey. With an experienced resident, their

hum sounds the alarm for an active application of the handkerchief or chowry around the head, but the unfortunate new-comer, (who invariably suffers more than those fairly acclimated) as though imagining, with the poet, such a sound to be the "song of birds, or buz of happy bee," patiently permits the settlement of a score of them,—is the next minute surprised by a burning and itching of the bitten parts, and the following day appears with face and hands elaborately embellished with red spots.

The personal attack of these little plagues is not the only inconvenience we suffer from them, for, as you may well conceive every breath of air to be valuable, the musquitoe curtains, however delicate their fabric, rob us of some portion of it; and where even there is not sufficient action to stir a gossamer, the enclosure alone induces a feeling of additional closeness and confinement, from which I have at times been glad to escape even at the risk of annoyance from the ever-vigilant musquitoe.

Next in order of our entomological plagues come the *ants*, which I may notice according to their colours,—*black*—*white*, and *red*,—of which the fairest is the foulest. Correctly speaking, however, this association is not that of the naturalist. The term *white-ant*, though popular, is a misnomer, as that insect in reality belongs to an entirely different order—the *Neuroptera*—or that which comprises the Dragon flies. However, with this notice of it I need not further disturb an arrangement or nomenclature which popular usage, though popular error, has permitted.

The *white-ant* or *termes* then, with teeth of adamant,—destructiveness and celerity of the wind,—ingenuity and industry surpassing the bee,—by avocation, civil and military architect and engineer,—in discipline a British soldier, —in valour a hero,—in devotion a martyr,—in labours a Hercules, but in dimensions, if not in appearance, a maggot—that is, in its destructive state—alone attacks your property. For this reason, articles of furniture, particularly those containing either clothes or papers, should be well raised from the ground, and separated from the wall, in order to admit the free exhibition of the air, broom, and duster daily. But for these precautions nothing would be safe from the ravages of the white-ants. "The amazing great and sudden mischief, (says Mr. Smeathman) they frequently do to the property of people in tropical climates, makes them well known and greatly feared by the inhabitants,—for nothing less hard than metal or stone can escape their most destructive jaws."*

The *red ants*, as far as my knowledge extends, are of three kinds or sizes, —and though the principal annoyance which we suffer from them arises from their unbounded love of grocery, larder and dairy stores, they are not altogether free from the charge of assailing our persons as well as our provisions. I remember upon one occasion being attacked by, I believe, no more than one

* Smeathman's 'Account of the White Ants,' extracted from the Philosophical Transactions. *Thacker* and Co., *Calcutta*, 1829.

small red ant, the bite of which produced the most extraordinary effects. Upon baring my arm, the scene of the little wretch's exploits, the whole surface, from the wrist to the shoulder, presented a mass of swollen bites, which having united, formed the appearance of one large and inflamed blister.

Of the *black-ants* I have also observed three varieties, either in size or kind. One resembles the little industrious creature of Europe—if I err not—both in appearance and habits,—is not known to bite, or to molest other stores than the sweet. Another is about twice its size, and the third measures full half an inch in length. Referring to these, Mr. Statham, in his interesting "Recollections," says, "so fiercely do they sting as to be terrors even to bullocks and buffaloes, who carefully avoid lying down on their territories."* I have felt the force of their nippers myself. Jumping through a hedge, I was covered, in an instant, with numbers of them, and so fast did they hold, that it was with difficulty I could free myself from their gripe.

Alluding to the red ants, Mr. Statham truly states—"the earth literally teems with them, and the utmost caution and pains are necessary to preserve viands from their destructive jaws."

In speaking, however, of the evils they occasion us, let me not ungratefully neglect notice of the good,—for few in this reading and improving age will quarrel with the banished Duke's philosophy of "good in everything" or the aphorism that "God made nought in vain." To admit both one and the other, little assistance, I conceive, need be sought from surmise or conjecture, and the good to mankind which the reverend and learned Mr. Kirby† suggests may exist in the inflictions of the musquitoes, will, perhaps, best be found in the persuasive warning they afford to avoid, or improve, the localities which most they haunt,—the

> "———————— swampy fens
> Where putrefaction into life ferments
> And breathes destructive myriads."

Open, airy, and therefore healthy situations, are comparatively free from the annoyance.

With respect to the ants, I need only remark that if we are grateful for the timely services of kites, vultures, cranes, and hosts of crows, that permit no accumulation of impurities to taint the air around us, we should not withhold the meed of acknowledgment to these our domestic little scavengers. "Their great function (says Mr. Kirby) seems to be to remove every thing that appears to be out of its place, and cannot go about its own business."—Dead cockroaches, centipedes, lizards, and numerous other impurities upon a small scale, therefore, find no more resting place *within* the house, than dead dogs, rats, and other offal, *without*. The services of the little ant do not end here: the moralist is furnished with a theme for admonition and instruction, and

* Indian Recollections, by the Rev. J. Statham. † Bridgewater Treatises. Treatise 7th.

the naturalist may find in it not only a subject for his study, and a marvel for his admiration, but a willing adjunct in his labours. To secure, without cost or trouble, very excellent osteological preparations, it is but necessary to place the desired subject, stripped of the mass of its fleshy substance, in any situation freely exposed to the red ants, and in a few days, aided by the bleaching from an Indian sun, a cleansed and whitened skeleton will alone remain. But unfortunately for the naturalist there is a *per contra* side; for that industry which may be turned to advantage on the one hand, becomes a source of ruin upon the other. By the collectors of natural history specimens, of a perishable kind, the red-ant is anathematized as the greatest pest in the country! No matter where,—on the shore or the water—in a house or a boat, no sooner is a skin put out to dry, or a box of insects exposed to the air, than it is discovered, and if not watched, besieged by these ruthless little marauders, when the mischief they quickly do is irreparable.

One singular circumstance connected with these little creatures is worthy of notice—their invisibility when temptation is not abroad:—they are never seen to forage or to search! Let, however, but one small scrap of animal or sacharine matter fall, no matter in however, apparently, inaccessible a spot, than—"from lesser things to greater"—you are reminded of clan Alpines hidden band, when—

> " Instant, through copse and heath, arose
> Bonnets and spears and bended bows;
> On right, on left, above, below,
> Sprung up at once the lurking foe;"

The prey is surrounded, and if sufficient time be permitted the ants to concentrate their forces, an innumerable host, in one continuous line, may probably be discovered stretching from one end of the room to the other—traversing a maze of tables, side-boards, and other obstacles which might have been supposed sufficient to cut off all scent of the feast.

Though my duty is not that of entomologist, I may mention that upon a cotton plant in the garden, I have observed either an exclusively winged variety, or some of the domestic kinds in a winged state, both black and red, or—what would be more strictly descriptive of all the-so called-*red* ants—of a brown or "ferruginous colour" like the tree ant described by Colonel Sykes.

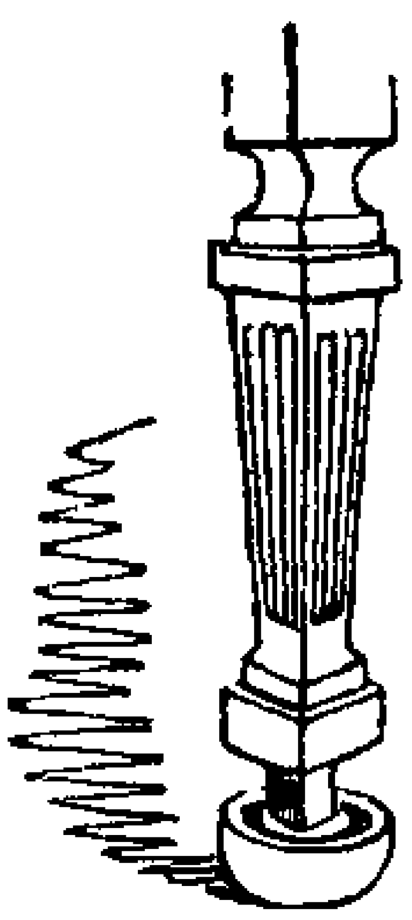
In England we should consider that we were badly enough off on finding ourselves within vicinity of that most disgusting of insects the *Bug*,—but what would you say to discover the same abomination with *wings on its back*, and lodging itself on your tea-table? Unless, however, in the immediate vicinity of certain trees which the *flying-bugs* appear more particularly to infest, (though I have been no close observer of their habits) and in which unhappy case they compel the closing of every accessible entrance to the room, the nuisance is *comparatively* rare in Calcutta,—but in many parts of the moofussul, where jungles are plentiful, and houses few and far between,

these pests, during the rains, positively swarm. The lights have been nearly extinguished by the numbers which have fallen into the oil-burners,—plates, filled with hot water, and placed so as to entrap them, have been completely covered, and changed several times in the course of an evening,—and they have been swept up in the morning from the doorways in little heaps that might call to mind the Divine inflictions upon Egypt. These things—not the Egyptian, but our Indian visitations—I may not say that I have seen, and the more blessed, therefore, hath been my state,—but this I can say, that the presence of *one* of these loathsome visitors, more particularly when its locality cannot be detected, and only guessed, as it breathes forth its detested odours, is sufficient to fright a whole room "from its propriety."

There is another insect, which, in the opinion of an eminent prelate, as Mr. Kirby informs us, might bear more immediate reference to the Egyptian horrors than any others that I have yet named. This is the *Cockroach*, a very disgusting omnivorous depredator, which makes its appearance in great numbers during the rains, and in the opinion to which I have alluded is identical with the *flies* of the fourth plague. The circumstances which seem to favour this belief are these:—the colour of the cockroach now found in Egypt is principally *black*; the Hebrew name of the insect which constituted the plague is that by which also the *raven* is distinguished; the same word signifies *evening*, and at that time only the Egyptian cockroach emerges from its hiding place.

Here, also, the cockroach is seen only in the evening; it is of a dark mahogany colour, but there is one variety—such it is called—seldom, if ever, seen abroad, which is of a darker hue and variegated with white marks. It is a most determined foe to literature, its chief haunts appearing to be amongst neglected books and papers, where it creates a havoc exceeded only by that of the white-ants. The common cockroach, likewise, bears a character for destructiveness, but far more than any anticipated mischief, does its offensive odour, and that even less than its bulk, tend to render it so unwelcome a visitor. When compared, however, with the annoyance and the numbers of this insect often met with on board ship during an India voyage, it is but in a small degree that we are personally troubled by it on shore. At sea, upon the approach of rain or a squall, you might almost imagine that the last fifty bales of light freight shipped in harbour, had been a consignment of cockroaches, which had eaten through their bonds and risen through the hatchways!

So much for the enemy. The little defences we find necessary or efficient against their annoyance are soon described. The first relates to all the ants except those invincibles the *white*. We rest the feet of bed-posts and other articles of furniture which may demand the precaution, upon stone or metal stands, in which there is a groove or moat around the centre filled with water; and with a similar view we place dishes, containing eatables, within other and larger vessels filled in the like manner. It is neces-



sary to change the water daily, as a mere film of dust upon its surface is sufficient to serve as a pontoon bridge for the passage of a whole brigade of ants. I have been informed, and, from an experiment I have just tried, believe it, that a chalk line drawn round the lower part of the leg of a table, or other such article, furnishes a similar protection against the ants. Finding no hold for their feet upon the "dread summit of this chalky bourn" they fall directly they venture upon its crumbling and treacherous surface.

With respect to the more nimble, but less mischievous insects, which both in number and kind, from the rhinoceros-beetle, moth and grasshopper, down to the most minute of flies, are very numerous at the close of the rains, and —from the necessity we are under of keeping open the windows—have free access to the table, our defences refer principally to the drinking glasses and tea cups: for these, accordingly, you will see little covers of metal or black horn.

Our formidable little foe the musquitoe, however, is not only the most troublesome, but the most expensive to us. This would not be the case if the common coarse curtain material of Bengal, which is sold for about two roopees the piece, offered equal advantages with the more costly commodity of China. Proceeding, then, on the most economical plan, that of obtaining through some friend, the curtain gauze direct from the celestial empire, where it is obtainable for about 12 or 14 roopees the piece, the expense is comparatively trifling; but purchasing the same in the Calcutta market, a set of curtains to a bed of common dimensions will cost about thirty roopees. By the less saving method of purchase, "as per order," the expense is of course much greater. There is now in the house a set of curtains (to a very large bed, certainly,) for which the upholsterer charged eighty roopees; but this charge was probably exorbitant.

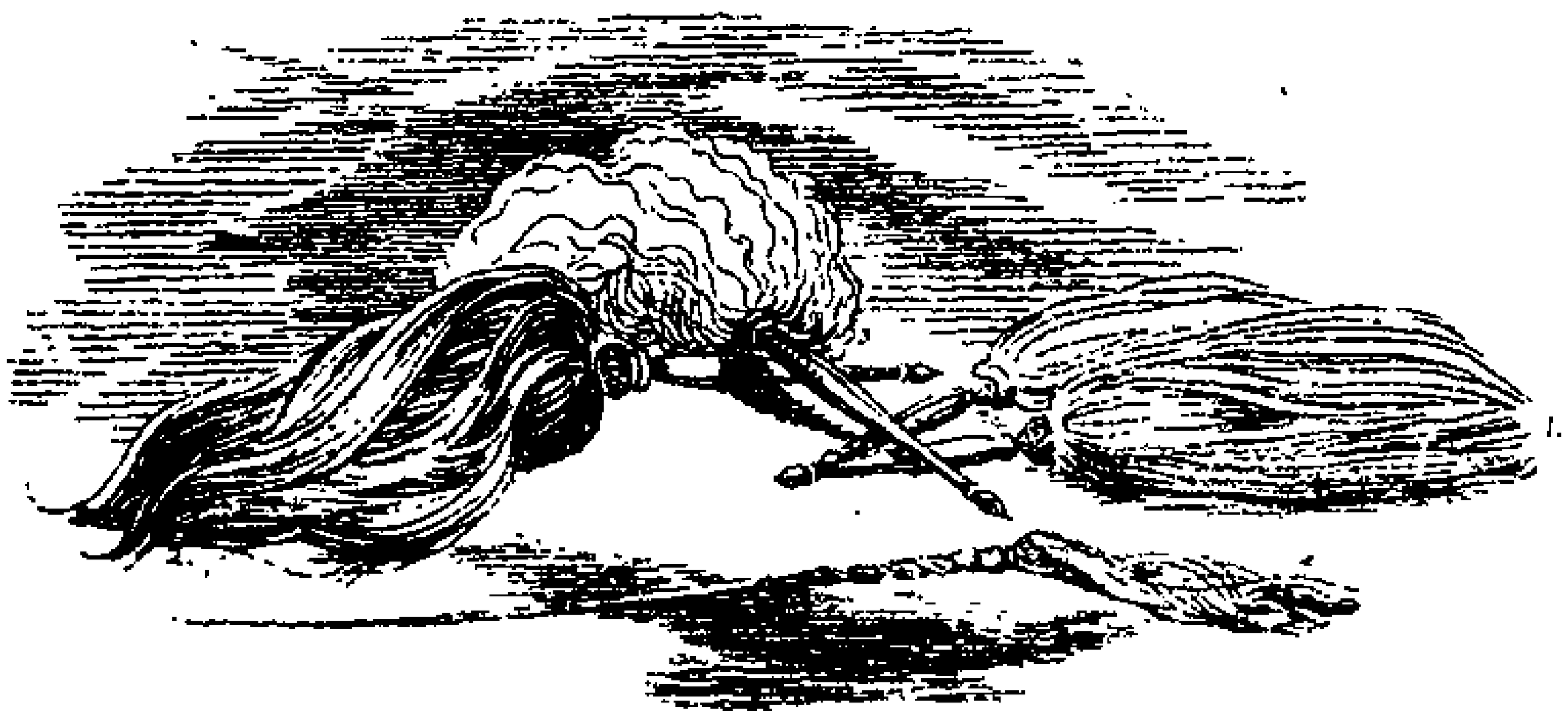
Miss Emma Roberts, however, in her '*East India Voyager*,' suggests that a greater value should be attached to the curtains than belongs to them as protections merely from musquitoes. She says—" It is never advisable to relinquish this protection, slight as it may be, from the miasma with which the atmosphere is frequently loaded,—the moisture which is often found on the outside of these curtains showing how much they tend to preserve the party sleeping within them from actual contact with baneful influences." This is more particularly applicable to the excessive damp nights of the rainy season, and to the early morning, and must be of greater or less importance according to the situation of the house and bed room.

There is yet another defensive provision which I omitted to mention, that, unless made of the Bengal material, would be more expensive than simple curtains of any kind. This is the *musquitoe-room*, a strange looking machine,

not common in Calcutta, but often I believe met with in the moofussul; and on board a boat, when traversing those parts of the Indian rivers skirted with much jungle, and consequently with an abundance of its winged inhabitants, such a contrivance must be invaluable. The musquitoe-room is sufficiently capacious to admit a tea-table and chairs beneath, and is made up of the usual curtain gauze stretched, sometimes from the tops of four movable posts, but generally over thin jointed frame work, in which one door serves for entrance and for exit.

—— Enough of the intruders,—*diptera, hemiptera,* or *hymenoptera,* and all which relates to them :—with but one glance more at the musquitoe curtains you will observe that at night, by an unsparing application of the *chowree* within, and a careful adjustment and tucking around, we are tolerably secure from attack of insect of any kind.

The chowree, of which I have just spoken, is a little switch broom, of such neat workmanship as to be scarcely less ornamental than useful. There are several kinds. The common which are sold at the trifling price of four and five pice each, are made from the fibrous divisions of the leaf of the date tree; others, much handsomer, are formed of horse hair, and sell for half a roopee; but the handsomest, which may be obtained in the bazaar for three roopees, are made of the bushy white tail of the little yak, or Thibet cow. With one of these two kinds, grooms are generally provided when in attendance abroad on their masters' horses. To these a very useful little addition has lately been made in the form of a chowree whip, which is nothing more than a thin bunch or switch of horsehair springing from the butt-end of an ordinary riding whip, and to those whose horses have irritable skins, particularly when riding through fields or plantations, where flies of all kinds swarm, and fret a horse out of all patience and temper, this contrivance is found useful in the highest degree.



The bed—or rather *cot*—for a single person, is characterized by an unpresuming simplicity and lightness, quite in keeping with the unimportant, unencumbered condition of the owner. By favour of this lightness, and consequent portability, some bachelors, during the hot season, have their cots

carried to the house top, (if not overlooked) and there, with heaven for their canopy, sleep during the night. I have never tried this experiment myself, though I have enjoyed the luxury of a sleeping bungalow which I built in the same locality, but I have known a person, who, independent of bed and bedding, and every thing but a pillow, would throw himself down on the bare terrace, or roof of the house, and sleep there till morning. I have known him, also, on a sultry day during the rains, (for a dry day at that season is frequently oppressive in the extreme) go up, lie down on the terrace in the rain, get 'a good bath,' come down, change his clothes, and suffer nothing.

An old civilian, well known in India, has often mentioned that when a young man, it was his custom, after a jovial party, to lie down on a cot, and with a mushk, or water bag, for a pillow, have the contents of another poured over him. A very stout Armenian gentleman, moreover, gave me his assurance that he slept in sheets which had been previously soaked in water,—and a friend informs me that his custom often was to wipe the seetul pâtee, or cold mat, which I described as being placed beneath the sheet, with a wet towel ere going to sleep. Such expedients against extremities of climate may I think be classed with that of the poor northern, who slew his horse and crept within it for warmth!—but they cannot fail at the same time to be also classed amongst those acts of folly which, at an earlier period of European life in India, tended to confer upon the country something of that reputation which belongs to a Sierra Leone, or the "Black-hole"—filling the minds of affectionate friends with anxious forebodings, and poetic images of horror, which pictured their adventurous sons bound to a clime—

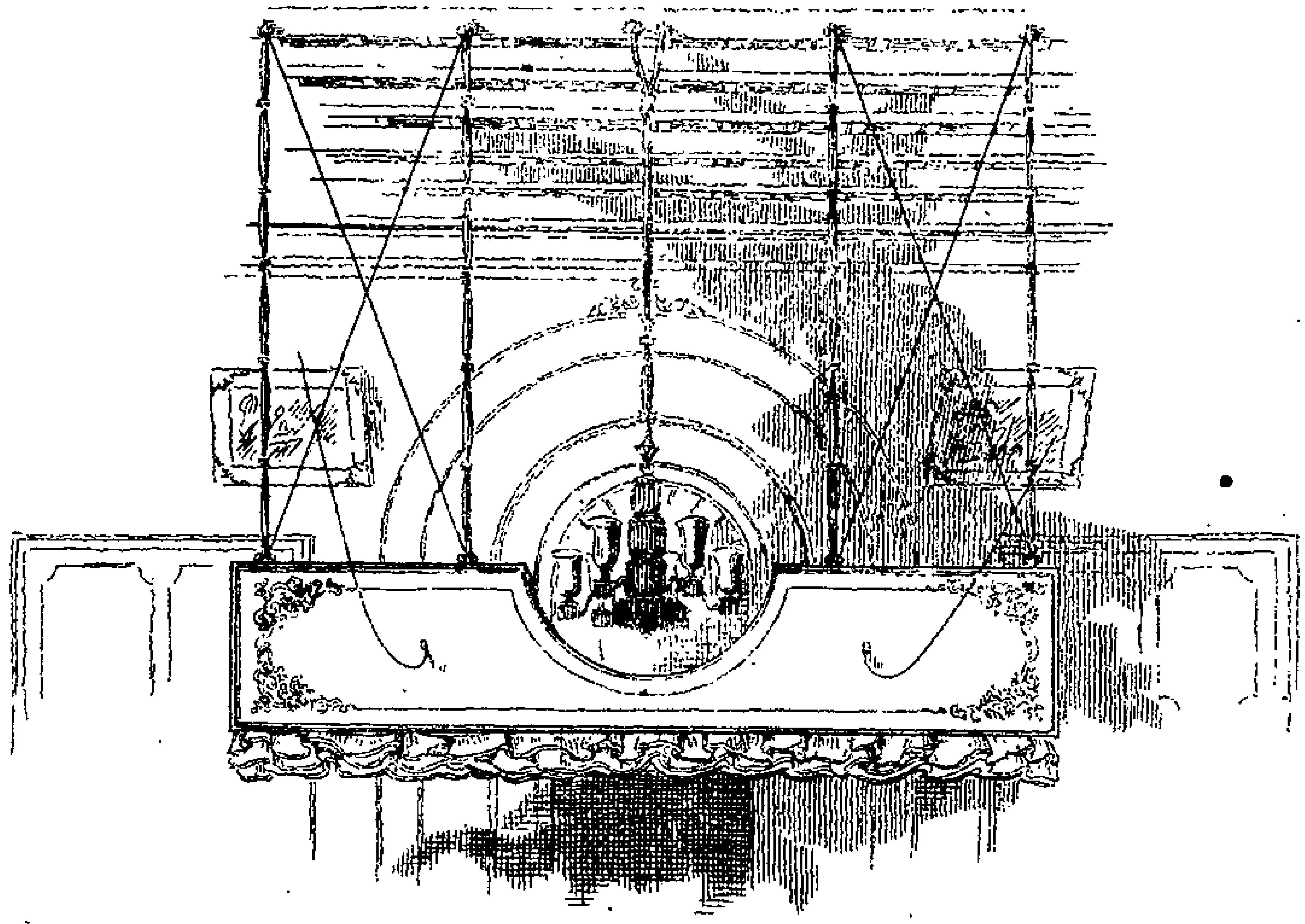
> "Where an Indian sun was beaming,
> And from every wind that filled the sail
> Was the breath of fever streaming."

An Indian sun is hot enough, and the climate debilitating, and periodically unhealthy enough, but I'm thinking that two thirds of the fevers of past days streamed from champagne bottles and Hodgson's beer chests, added to exposure in the tiger and hog hunt, or other imprudence, long before the constitution had been acclimated to bear the trial.

In the hall you will observe that most extraordinary looking appendage the *Punkah* suspended from the ceiling. This may be rated as first amongst our refrigerating ways and means,—not so much for effectiveness, in which it might yield to another I shall presently describe, as for its general convenience and utility.

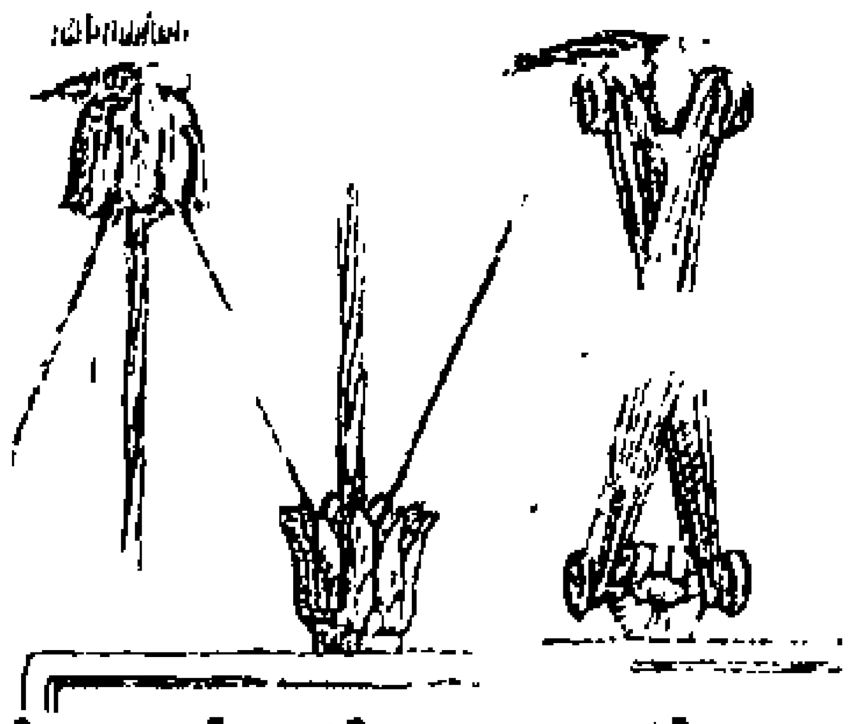
The punkah is generally constructed of a coarse kind of cloth, or flimsy canvas, termed *do-sootee*, or *two threads*, but sometimes of better material, stretched over a light frame of wood, and usually white-washed, with a neat linen fringing attached to the lower part, which adds not only to its appearance, but very considerably to its effectiveness also. Some are covered with a

coarse description of light brown silk termed *Tusser*, with fringing of the same material, ornamented, probably, with gold beadings and coronets. Others (and an improved taste in these things is greatly multiplying their number)



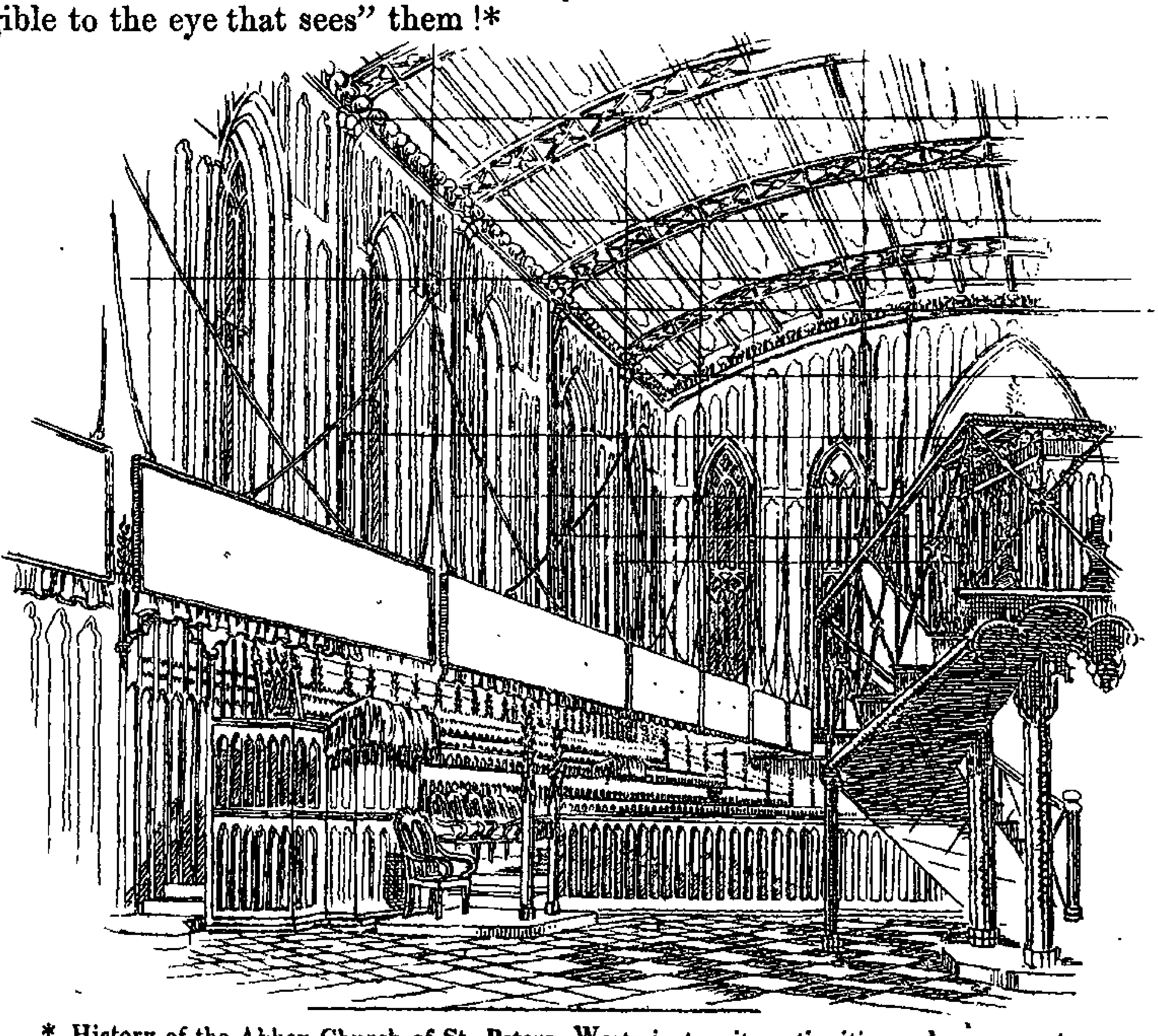
are painted in distemper, of some cool grey or ochre tint, with ruled or figured borders, whilst some few are embellished with paintings, the work probably of native limners, exhibiting an independence of artistic style indicative of a resolve, indeed, to "snatch a grace beyond the rules of art"! The only really pictorial punkah I have ever seen in Calcutta, forming an exception to this violation of good taste, was the work of Mr. Wm. Home, one amongst the very few artists of estimation who have had their locality in the city of Palaces. The very pleasing design to which I allude, represents a spirited little group of celestial sprites, who, with fan in hand, are humanely engaged in dispensing the favours of Æolus upon all of mortal kind who place themselves beneath their reviving influence.

Punkahs, however, of what kind soever, celestial or terrestrial, are indebted for their motion to the same humble agency—that is, a line attached to the centre, and pulled by one of the house-bearers, or, possibly, a Punkah-walla, especially engaged for the purpose. To this I may add that its cordage, or, as sailors would say, its gear, both standing and running, is smarter than any rigging in her majesty's navy, being neatly covered with white, red, or green cloth,—in modern days, probably, gathered at intervals into rosettes, and fastened to the punkah by brass clasp-hands,—a great improvement upon the old and dangerous method of iron hooks, hidden beneath carved



crowns or coronets, a harbour for dust and dirt—or, as I lately witnessed, a nest for bats—wherein the line might wear and rot unseen, like the 'weeds on Lethe wharf,' with the chance of letting the Punkah down upon the devoted head of some unfortunate, who might chance to be seated beneath it. This has been known to occur in a church, where, by the way, the accumulation of some twenty or twenty-five Punkahs, suspended from the lofty ceiling, sweeping the space over head in all directions, must present, to many new comers, a very marvellous and distracting appearance.

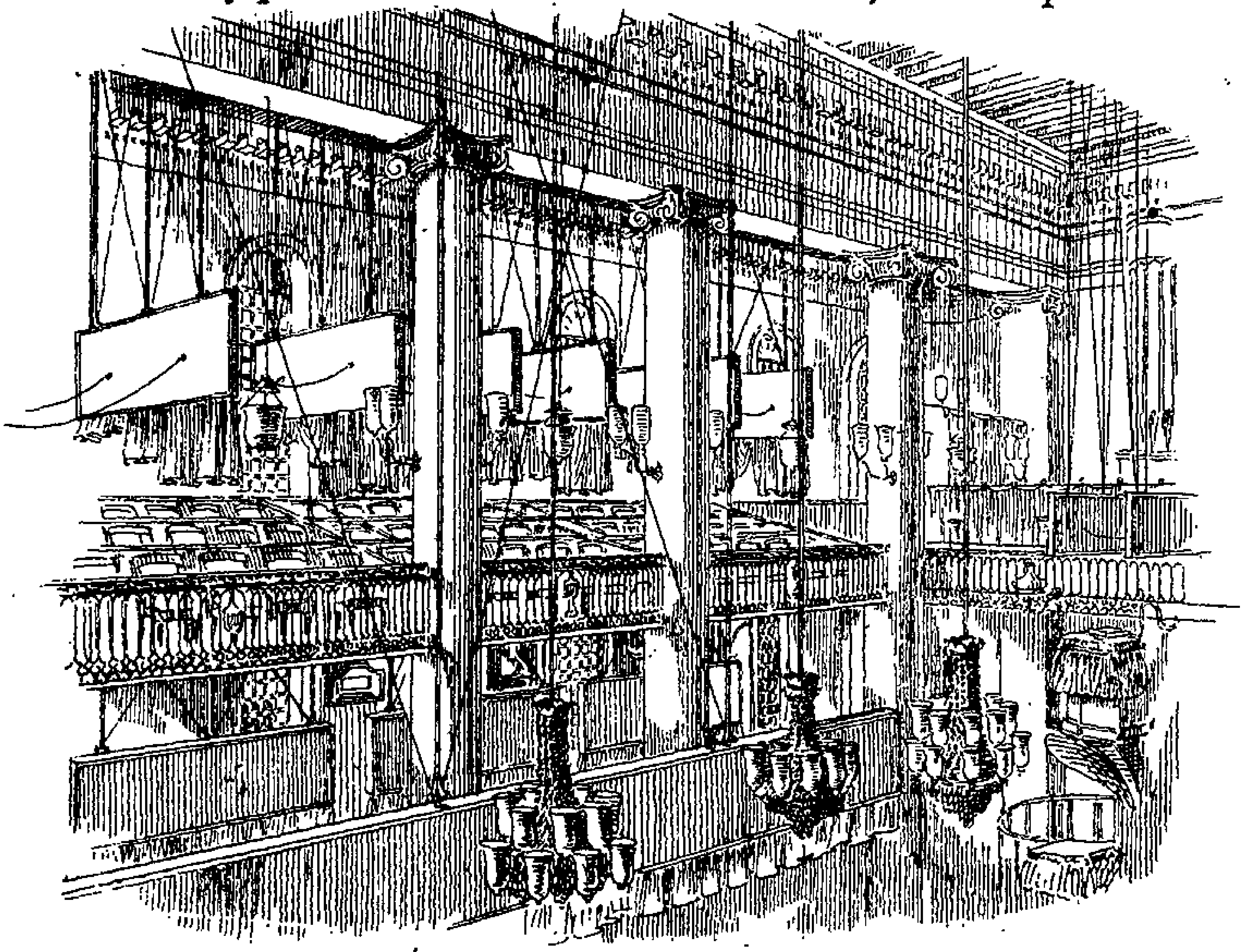
You may suppose how architectural beauty in India must frequently be sacrificed to convenience—how the *dulce* gives place to the *utile*. Only conceive the roof of Henry the seventh's chapel, which—"defies the power of language to give an adequate idea of the geometrical skill which produced it"—improved by about a hundred hooks and ropes and a score or two of these punkahs shrouding the magnificent carvings of those "decorated pendants, elaborate tracery, and clustered beauties which can alone be rendered intelligible to the eye that sees" them !*



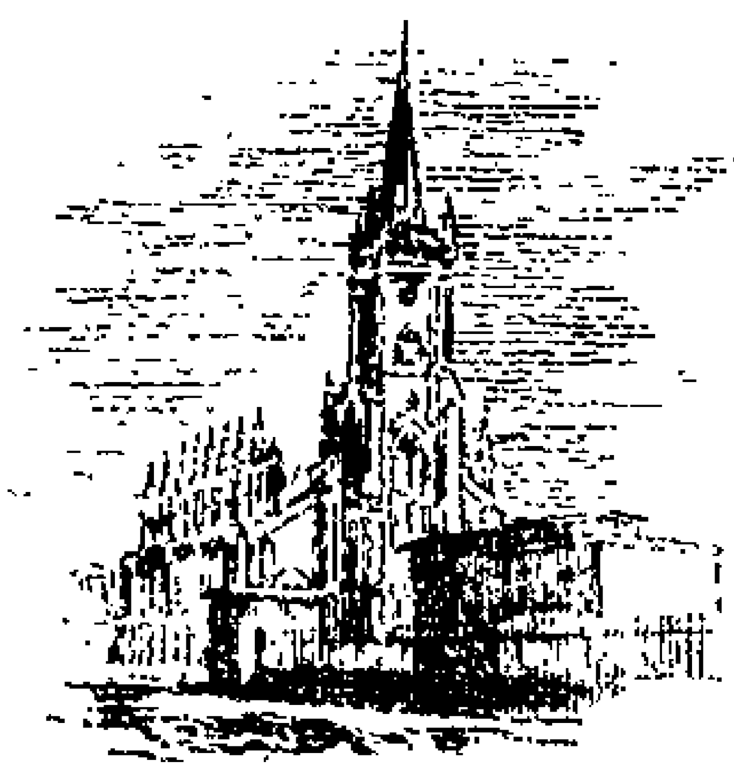
* History of the Abbey Church of St. Peters, Westminster, its antiquities and monuments.

We need not go so far as Westminster, however, for an illustration, or borrow from imaginary evils when realities are close at hand. St. Paul's, the new Cathedral of Calcutta, though *comparatively* plain, has more than a sufficiency of architectural and decorative beauties in its interior to suffer sadly by the infinitude of iron rods, lines, and fastenings (though managed with as much ingenuity and neatness as the most refined taste could dictate) which are necessary to suspend its punkahs, and that cut up, intersect, and hide nearly one half of the interior of the building.*

Where many punkahs are in use at the same time, as in all public build-

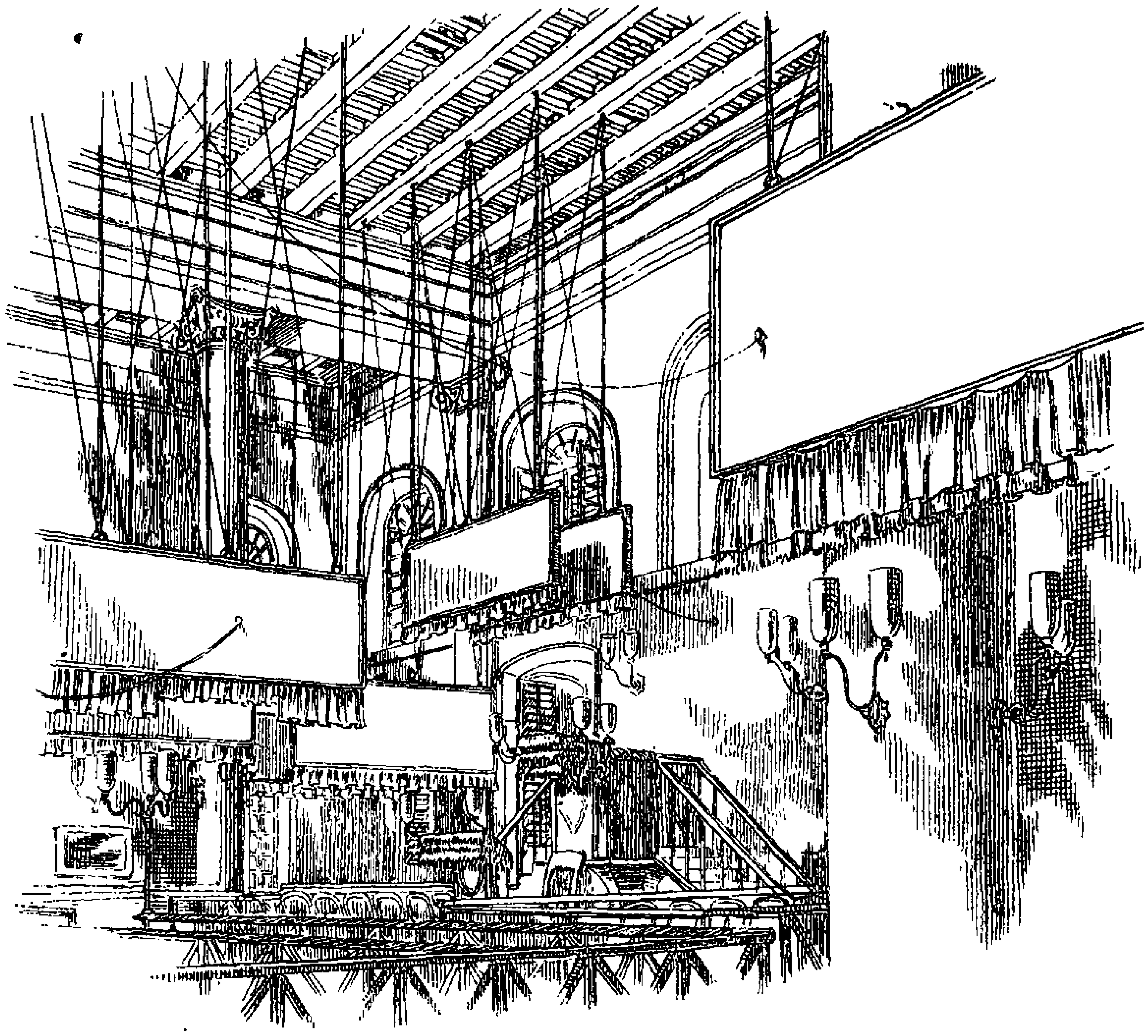


* This very chaste and elegant structure, which has lately been added to our city architecture, was designed by Colonel W. N. Forbes of the Bengal Engineers, and reflects no less credit on his architectural skill and taste than upon his judgment and ingenuity, in the difficult, and necessarily economical, but happy adaptation of the most beautiful, yet unfavourable, style of architecture, to the nature and demands of an Indian climate. The entire cost of the building was £50,000, towards which sum, and the Endowment, the Bishop himself contributed about £20,000, and the Hon'ble Court of Directors £15,000, besides the grant of land and appointment of two chaplains. A tribute may likewise be paid to Major (now Lt. Colonel) H. Goodwyn (also of the Engineers,) in return for the beautiful little edifice, the Free Kirk of Scotland, which has yet more lately contributed another grace to the features of our city. It was built, of course, by public subscription, and cost about £12,000.



ings or large apartments, labour is economized by several of them being fastened together and pulled by one man; or if, by reason of their number or great length, the punkahs be heavy, the labour is divided by a man being placed on each side, and pulling in opposite directions, the one forward and the other back—if such a distinction can then exist.

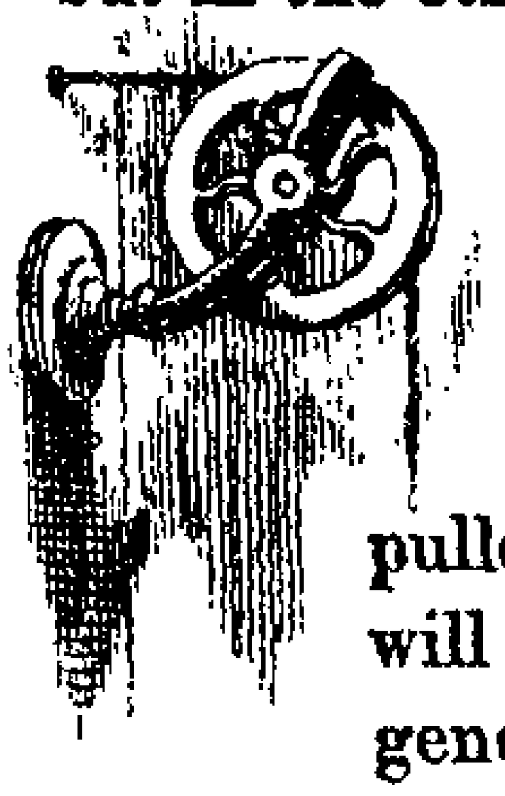
Another, and perhaps more serious evil than a mere distracting influence is connected with the necessity of punkahs in a church:—they deaden and interrupt the sound of the voice. In home churches and chapels the pulpit, we know, is frequently surmounted by a shell, or sounding board, in order to *assist* the voice, for truly "if the trumpet give an uncertain sound" it is to the preacher but labour in vain. St. Andrew's Kirk and the Union Chapel of Calcutta both, at one time, possessed this advantage to their pul-



pits, but in the hot weather they were removed (and in the case of the Chapel has been abandoned altogether) to give place to a yet more imperative necessity—the punkahs.

When the artificial breeze from this machine by any accident ceases, the heat, as you will suppose, becomes tenfold more oppressive than if no punkah

had been in use: the consequence is that those who accustom themselves to its constant aid, live, in one respect, in greater misery during their hot weather lives, than those whose circumstances or professions command fewer indulgences, but who are thus, in the case of the punkah, rendered somewhat independent of its services. In the one case it is demanded as a necessity, but in the other it is enjoyed as a relief.



In many houses punkahs are to be found not only in every sitting room, but in the sleeping apartments, suspended over the beds for the purpose of being used throughout the night. Sometimes they are made to supersede the necessity of musquitoe curtains, but in that case all is at the mercy of the puller; should his hand slack, the musquitoes, and the heat together, will thoroughly, like Glamis, " murther sleep." I believe the more generally adopted plan is to suspend the punkah—necessarily a very small one—*within* the curtains. Be this as it may, the great object in view is effected by passing a line through a hole in the wall, or over a pulley and through the floor, into another apartment, where the bearers (of whom I shall hereafter speak) take it by turns to pull and sleep;—indeed I may say to do both together,—for as soldiers and travellers are known occasionally to sleep on their horses, so these poor fellows may be seen at their duty, with nodding heads—closed eyes, and in all postures,—possibly lying on their backs—pulling by their feet!

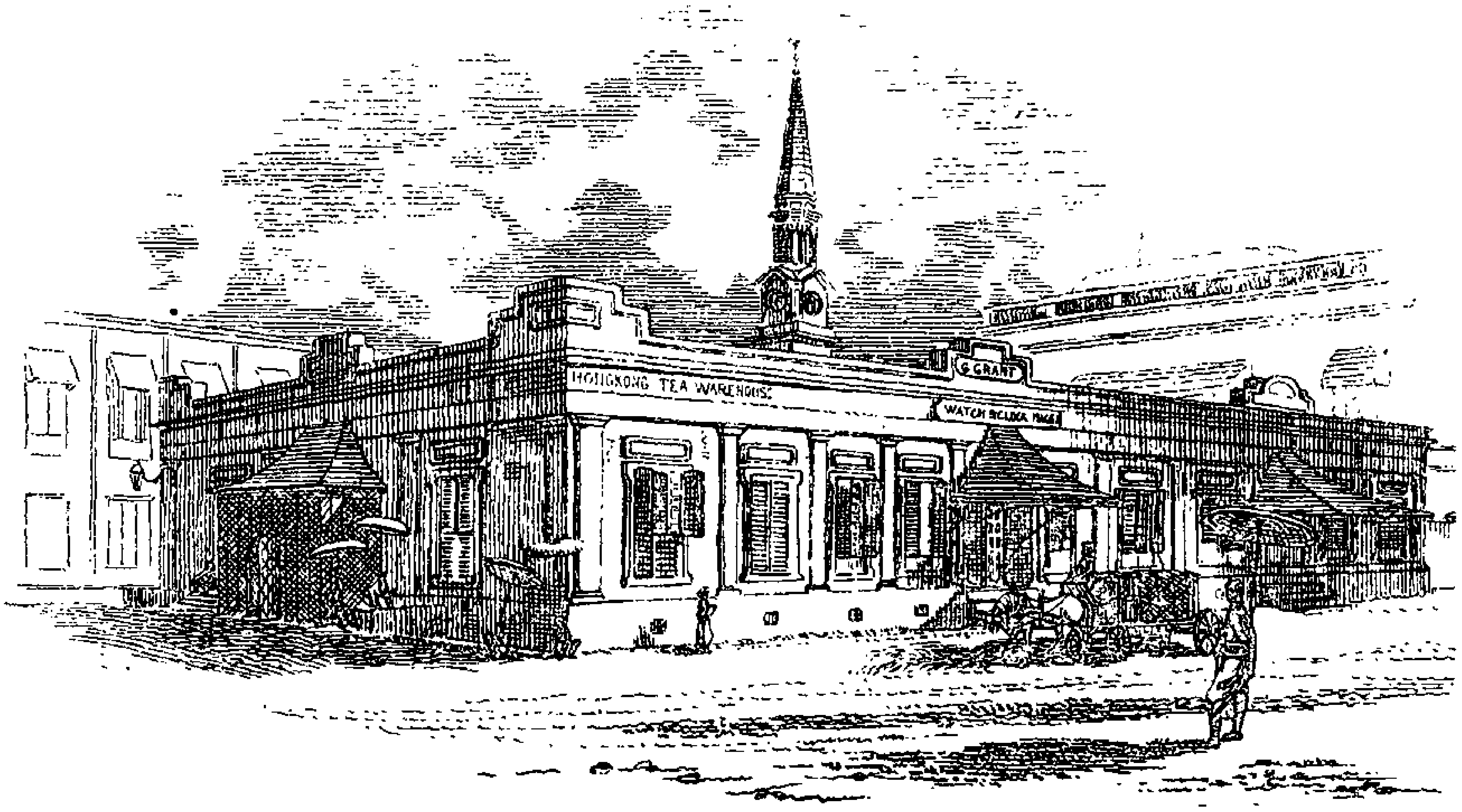
The plan of passing the line into another apartment is adopted in many sitting as well as bed rooms, and possesses the advantages of greater freedom and comfort to the servant, and convenience to the family, particularly if the room be small.

Several attempts have, I believe, been made to effect a self-moving punkah, in place of this unnatural night labour, but for certain obstacles, the chief of which, I understand, is the great power required, and the consequent expense of machinery, the matter remains a desideratum. "When machinery (says Miss Emma Roberts) shall be more extensively introduced into India, the residents will be enabled to keep punkahs constantly going in every room in the house at a comparatively small expense, a blessing of most inestimable importance in such a country."

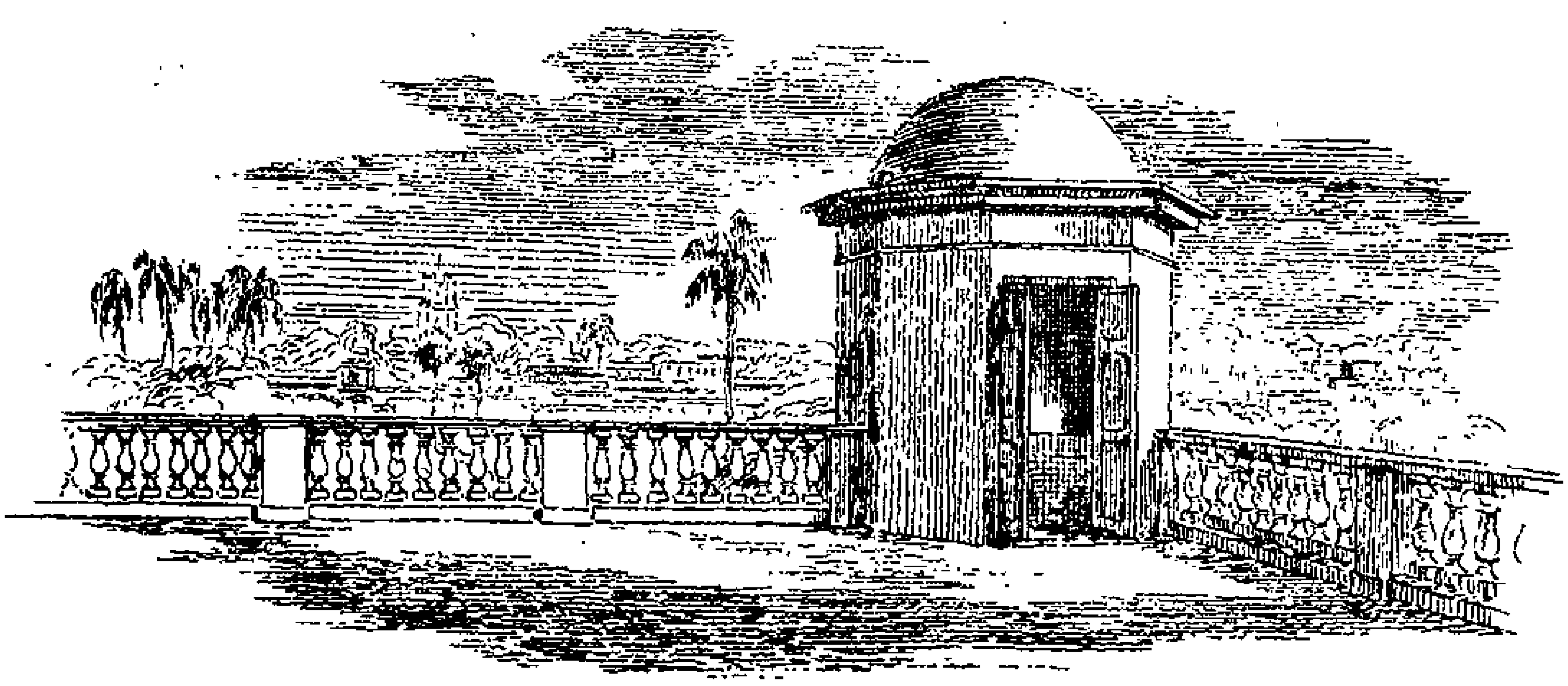
Next in order of our refrigerators is a very effective one when there is any air, either hot or cool, astir, but otherwise it becomes nearly useless. This is the *Khuss-Khuss Tattee*, the full value of which is appreciated by none but those who have felt the miseries of the *hot winds*, which, though occasionally visiting Calcutta, are uncommon and trifling in their intensity when compared to those of the upper provinces, where even serious affections of the eyes are amongst their attendant evils.

"Tattics are made of the roots of that long grass of which most of the jungles in India consist.— * * The fibres are of a rusty brown colour, devious in their direction and may be from ten to twenty inches in length: we see among us clothes brushes and carpet brooms made of it. The Hindoostanee name is "Khuss Khuss," and the general price may be about four rupees per maund (of 82 lbs.)."*

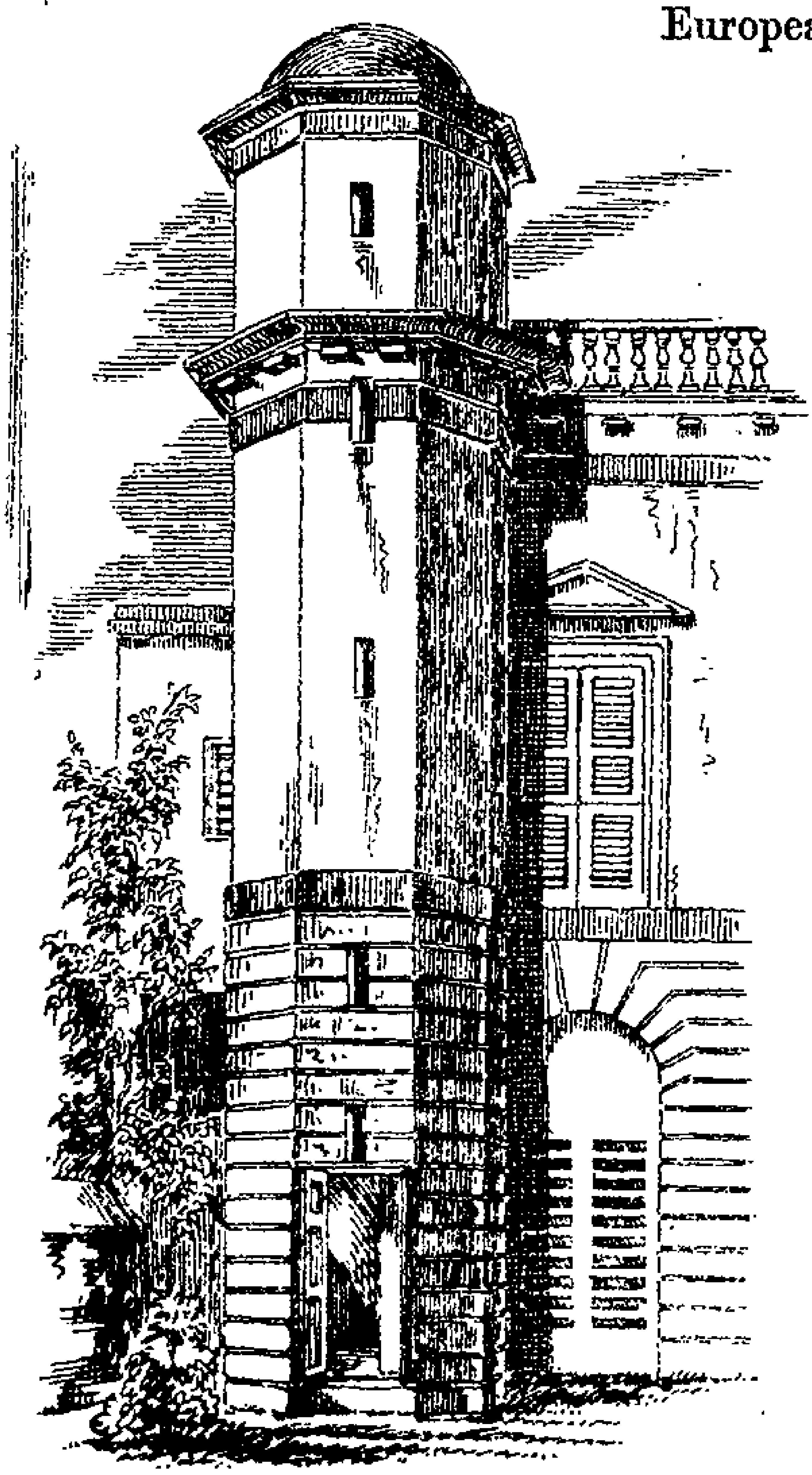
This material is enclosed within a latticed frame of split bamboo, placed before a door or window, which it completely boxes in, and kept continually wet by a bhishtee, or water carrier, employed to throw water against it from without. The rapid evaporation which follows, causes a very grateful change in the atmosphere; indeed, so thorough a cooling as to render it dangerous sitting too closely within proximity of the tattee. When new its value is heightened by the refreshing and agreeable odour which it possesses; but there is one kind that I have met with, as brought from Madras, and made into thick hand punkahs, the fragrance of which is more powerful and enduring. For three months in the year tattees may generally be seen attached to shop and office doors or windows. Carriages and palankeens, also, are often provided with *cheeks* or flexible curtains, made of khuss-khuss, which, wetted and hanging over all sides of the vehicle, effectually preserve a cool atmosphere within.



* Williamson's E. I. Vade Mecum.



There is another, and to a new comer, rather a novel part of the house, to which—if my desire to shew you all that is curious, gain me pardon for subjecting you to such a wearisome cork-screw trudge—I must not omit to introduce you. This is the terrace or house top,—in fifteen out of twenty of the very few cases in which pedestrian airing is taken at all, the greatest extent of ground trodden, in way of exercise, by European foot. Here, in the cool of the evening, may possibly be seen assembling the three distinguishing periods of human life. To romping *infancy* it forms a play-ground; to more staid and sentimental *youth* a promenade; and to graver *age*, where the verandah may not be preferred, a cool retreat and sitting room. Whether "charmed with sable coloured melancholy" or impressed with a due sense of the value of those



"Moments of life that fly fleetest,
* * Moments of moonlight and love"—

the intermediate grade, I need hardly say, are generally observed to be the last to quit it.

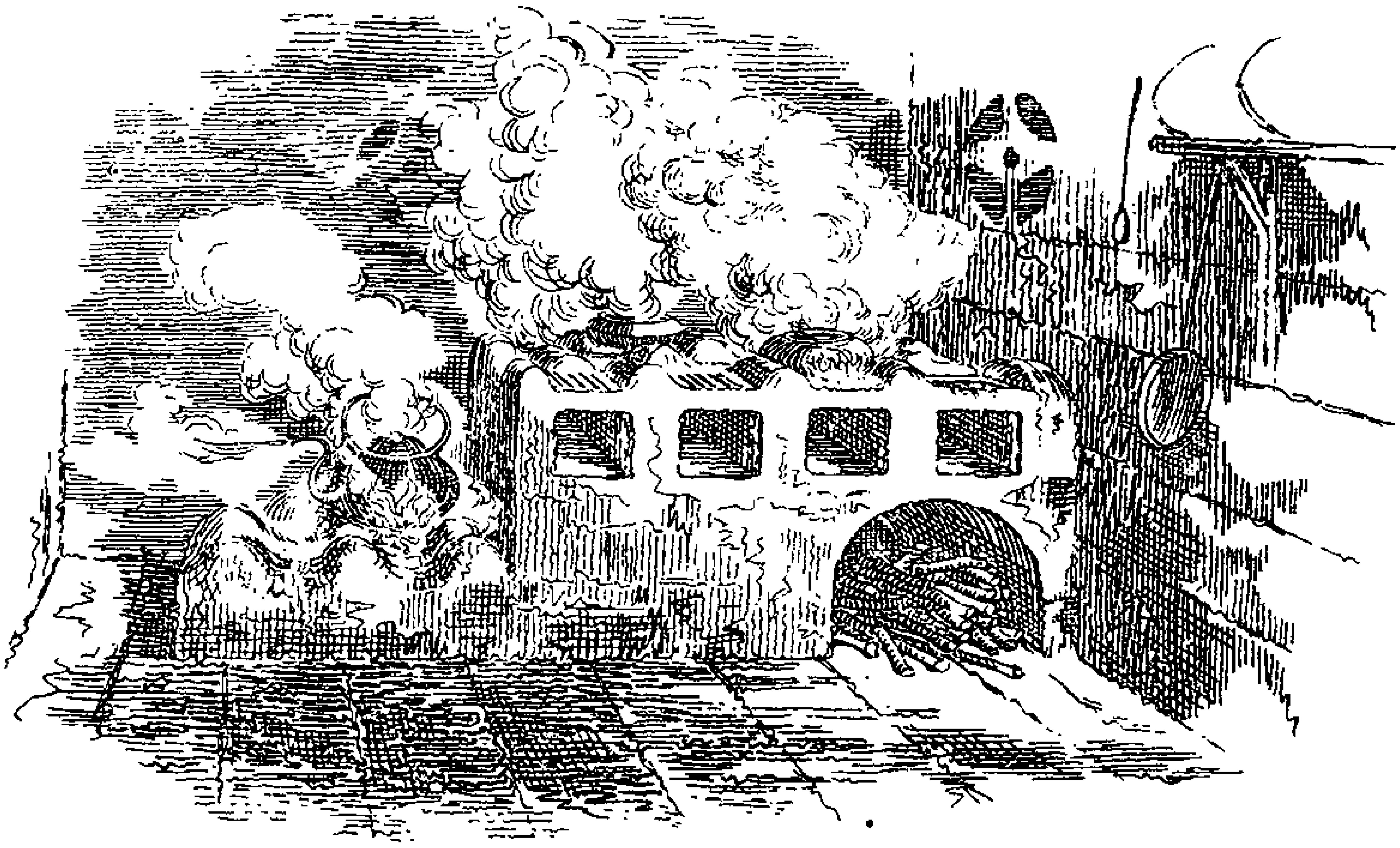
The communication with the terrace is sometimes from without,—sometimes from within the building, but generally from both; a low arched exterior door at the base, and a still smaller interior one, opening from one of the corner apartments of the house, alike leading on to the winding stairs. The dome surmounting the little tower that encloses them, forms another exterior characteristic feature of Anglo-Indian houses.

Now, ere the burning influence of

"—Tyrant heat, dispreading through the sky,"

compels us to keep the shelter of the house, pray continue your peregrinations and step with me to take a look at the out-offices.

The *Baw'ur'chee-khânuh*—cook house, or kitchen—if it merit such a name —first claims attention, and what a mass of novelty is here!—Where is the dresser?—where the stove?—the range?—the oven?—the copper?—"and echo answers where?" I'm almost ashamed of introducing to you their substitutes. Here, however, are the fire places,



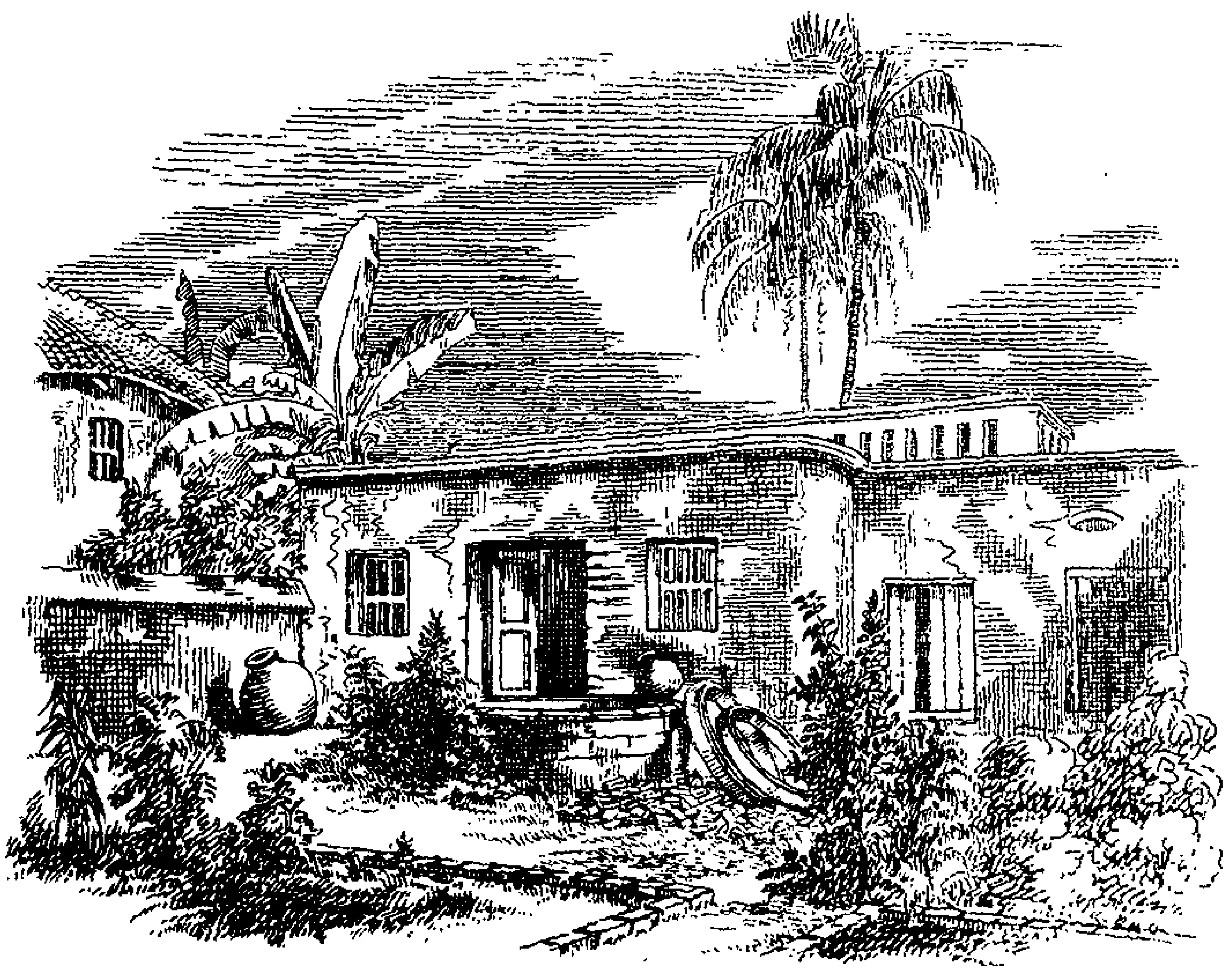
sômetimes a dozen in a row, contained in a brick and plaster building,—being, in short, but an improvement upon the common *chool'hâs.* *These* are nothing more than thick vessels of clay, formed by plastering that material over small earthenware gumblas. They are used by the natives of the country, who buy them ready sun-dried and portable, but, when travelling, may be seen rough shaping them of earth, or bricks, upon the banks of the river, where the boat is made fast for the night,—the time of the people's second meal.

The front row of fire niches—generally used for charcoal only—are grated at the bottoms, and the square apertures beneath form the cinder holes. The hinder row, and also the larger choolhâs near the ground, which are intended for wood fires—for no *coals* are used—have no gratings, but are simply hollowed out of the brick

work. The little eminences, or mounds, you will at once perceive, form the hobs or supports for the cooking vessels. The large arch on the right is used merely as a receptacle for wood, an immense bundle of which, unless, as is usually the case, laid up in monthly stores, is brought with the marketing for the day.

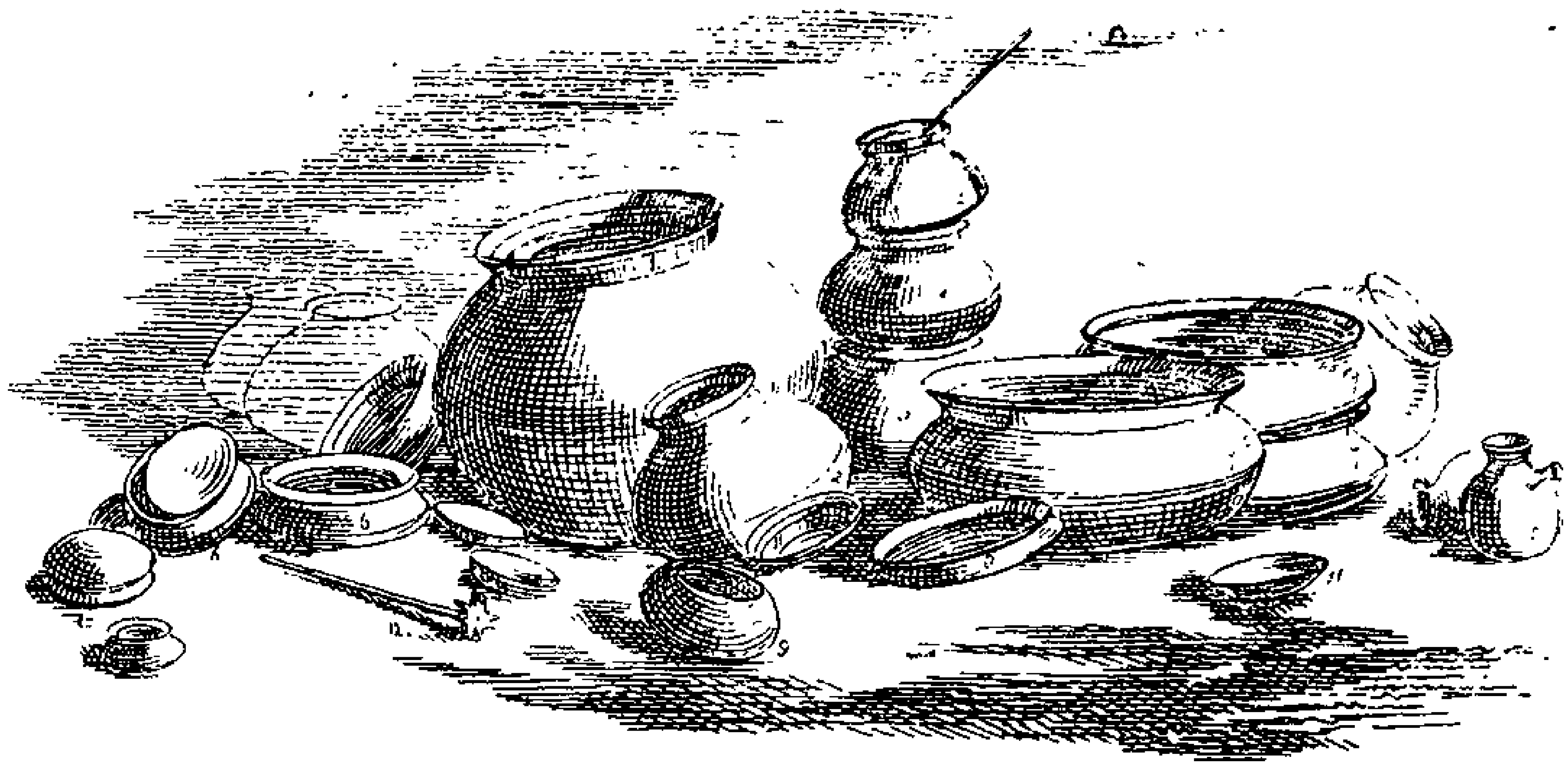
The wood used for burning in Calcutta is from a jungle tree termed *Gorán*—the produce, in wild and almost inexhaustible abundance, of the forests of the Soonderbunds. The only other use to which it is applied, is by the natives for posts, beams and rafters, to their huts. It is brought by boat from the forests, through creeks and canals, to the market at Intally, where it is stripped of its bark, which is applied for purposes of tanning,—the stems and larger branches split into faggots—the smaller cut into lengths of two or three feet, and the whole *sold by weight* at the rate of from four to five maunds, or muns, for the roopee.

The elevated portion of roof, observable on the outside of the building, presenting about a dozen rectangular openings on either side, is the chimney, corresponding to a broad opening in the ceiling over the fire-places beneath.

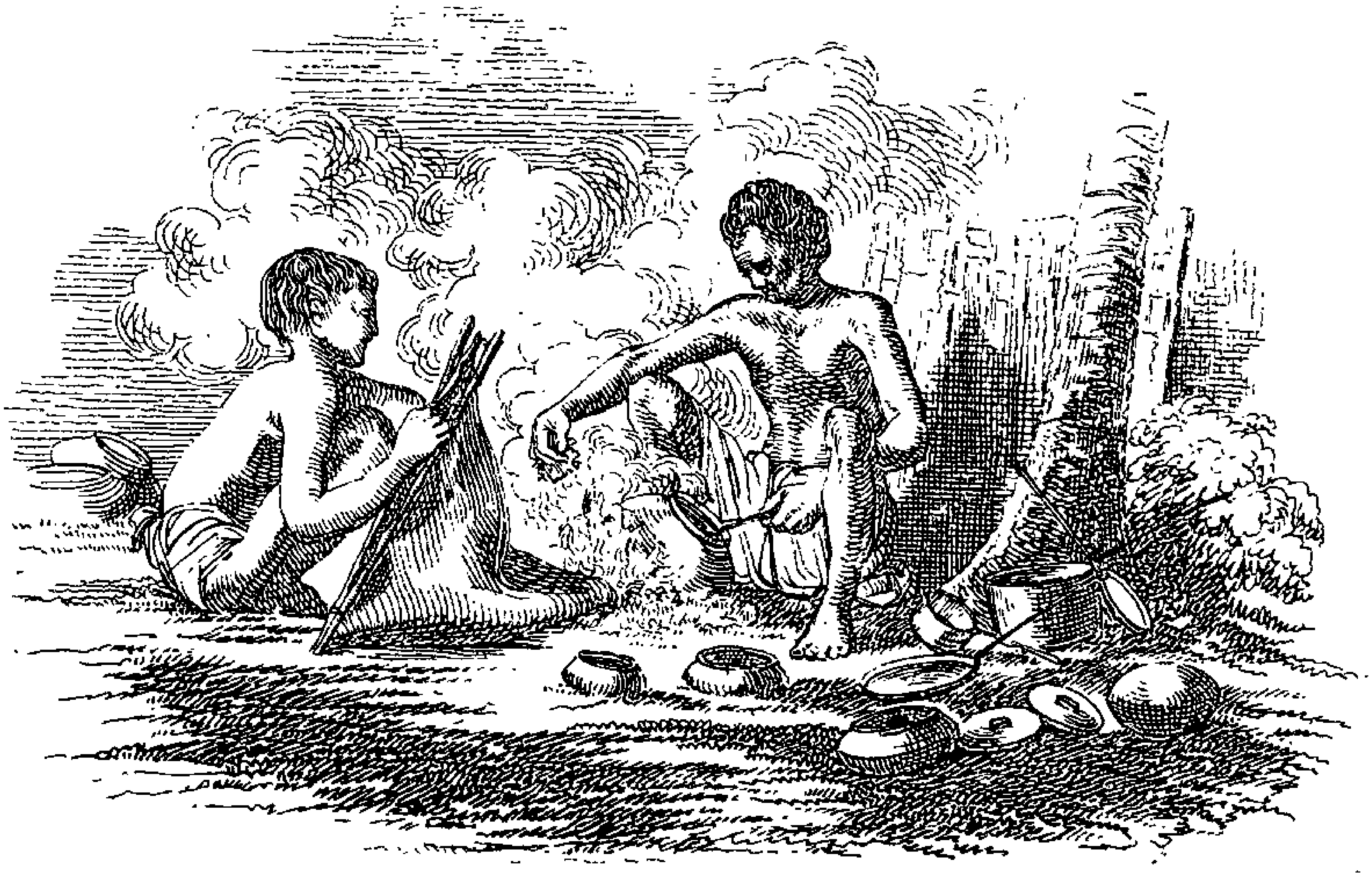


The cooking utensils—that is the Asiatic portion of them, (for English kettles, pots and pans—with that admirable modern improvement to these

things, the enamel interiors—are also in requisition,) I have here mustered in a heap for your inspection. In some houses, they are nearly all of earthen-



ware, and in others, though similar in shape, all of copper. The former, which are unglazed, have, consequently, to be frequently changed, and are sold at the trifling prices of from three to nine pice (about 3d). The copper. unlike the metal-ware of England, is retinned, both inside and out, every three or four weeks—an operation, as conducted here, the most simple you can imagine.



Men, whose business it is, go round to their accustomed houses, and mustering the pots and pans in some waste part of the compound, they light a

charcoal fire, and make a communication into the midst of it by means of a little clay or earth tunnel. To the outer opening of this, an assistant, generally a young lad, applies the mouth (for want of a nosle) of a very primitive pair of bellows, being nothing more than a large leathern bag, one entire side of it left open, serving for valve, which, by aid of bamboo laths sown to and strengthening the lips, is of course opened and closed by hand. The vessels having been well scrubbed with mud or ashes, and cleaned, are placed on the fire, when the bellows are brought into requisition and the vessels soon thoroughly heated. A powder of calcined sal-ammoniac is then sprinkled and spread over them with a handful of cotton,—the tin applied in patches over the surface—rapidly rubbed on with the powdered cotton, and the whole operation concluded in the space of a few minutes.

And now you will ask how we roast.——I might, if I desired to avoid the question, inform you with some anxiety that we *have* amongst us a few English kitchen-ranges,—but I must honestly confess my fear that we could not muster many more than a sufficiency of them than would be required to roast the joints of a Devon or Herefordshire ox.

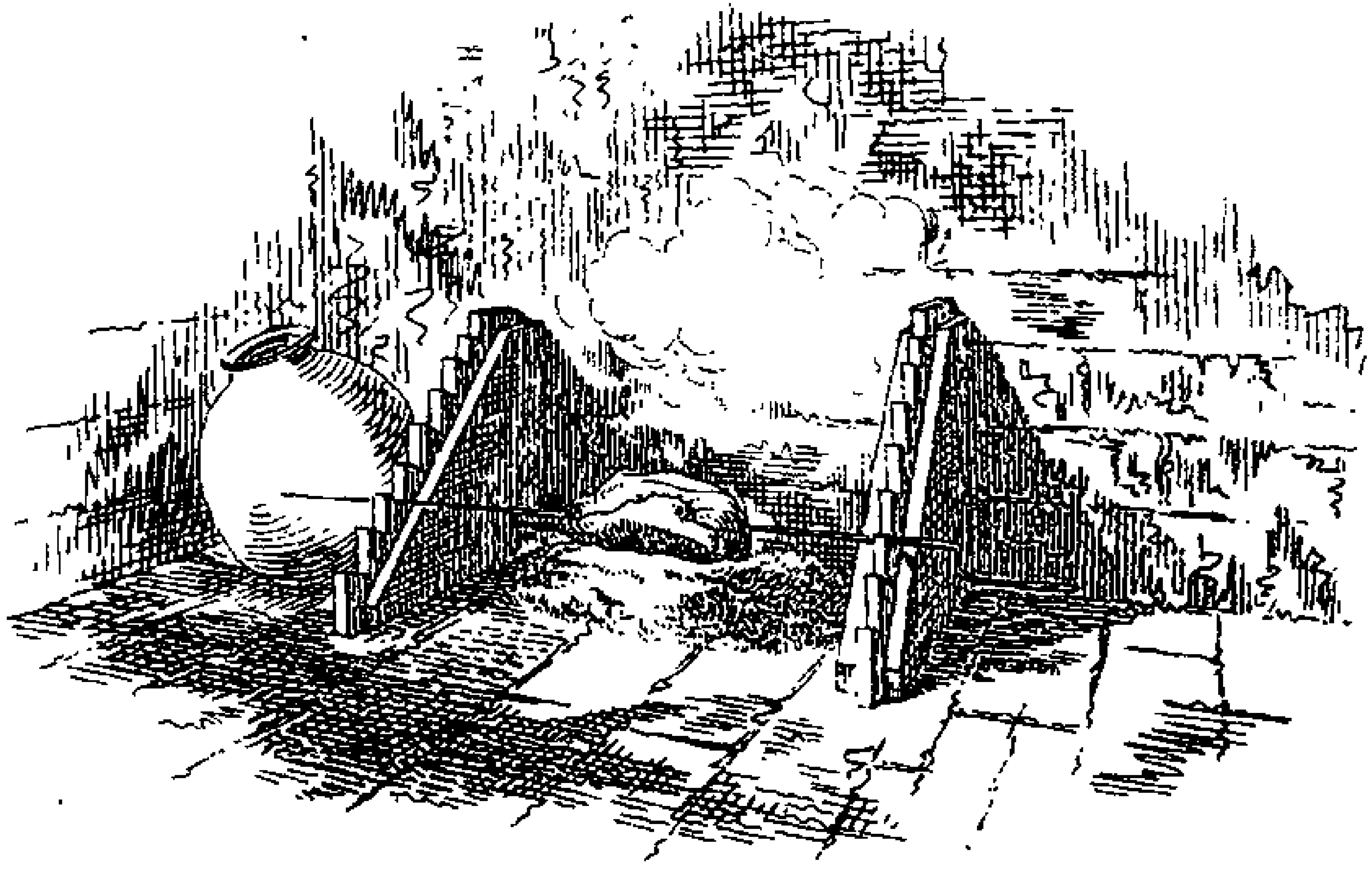
Probably, however, the introduction of all the goods, chattels and fixtures of an English kitchen would do but little towards an anglicizing of the cook-room, unless there were also introduced the intelligent moveables—the English servants—who could use them. In short, until kitchens and servants become marvellously altered, there will be but little temptation, I imagine, for ladies to visit and inspect their bawurchee-khanuhs. I do not mean by this that there are *no* ladies who evince so much of the spirit of housewifery as to overcome the obstacles which long established custom—disinclination, and a heated atmosphere, have created, and the greater credit is therefore due to those who *do* overcome them—but that it is neither general nor systematic,—and until it become so,—until sufficient courage be summoned to set on foot a drilling and reform, I need hardly say that little improvements will or can take place.—Of the climate you have some conception ;—the kitchens are frequently situated forty or fifty yards from the house,—whilst the servants, generally speaking, wedded to old customs, and in their habits partaking literally of the character of the Scripture Pharisees, who made clean "the outside of the cup and of the platter" but left within all uncleanness, are unable to appreciate English notions of nicety, though they generally well know how, in the presence of their lord or mistress, to "assume a virtue if they have it not." "Those who consult their health," says Dr. M'Cosh "will do wisely in making occasional visits to their cook-rooms ;"—fair advice,—for which, however, many unphilosophical persons are content to substitute the "somewhat musty" adage, that "what the eye seeth not——" you know the rest.

Referring once more to the fire-places, I may state, that the introduction of coal as an article of fuel for any purpose has been a very recent event indeed. It was first discovered in Burdwan in 1804, but little more than

talked of for twelve years afterwards. It has since been found in various parts of India, but only of late, when the increasing demands of steam navigation have given an impetus to enquiry and speculation, has it been brought fairly into use. Indeed, it was not until the year 1837 that a committee "for investigating the coal and mineral resources of India" sent in the Report of their Secretary, Dr. McClelland, to Government, when about forty different sites of coal existing on the continent of India were enumerated.

Were coal, therefore, even cheaper than it is,—about six annas the maund, which is about one shilling per hundred weight,—or were wood dearer than it is,—from four to five maunds for the roopee—say six-pence half-penny per hundred weight, and were coal equally adapted for our Indian fire-places, we could not expect its immediate adoption for domestic purposes. At present its consumption rests with our steamers, foundries, and mills—objects of considerably greater importance than all the operations of gastronomy.

With this apologetic digression I beg to introduce the cause of it,—the very antipodes to every thing that is English—neat, or apparently cleanly,—but here it is:—



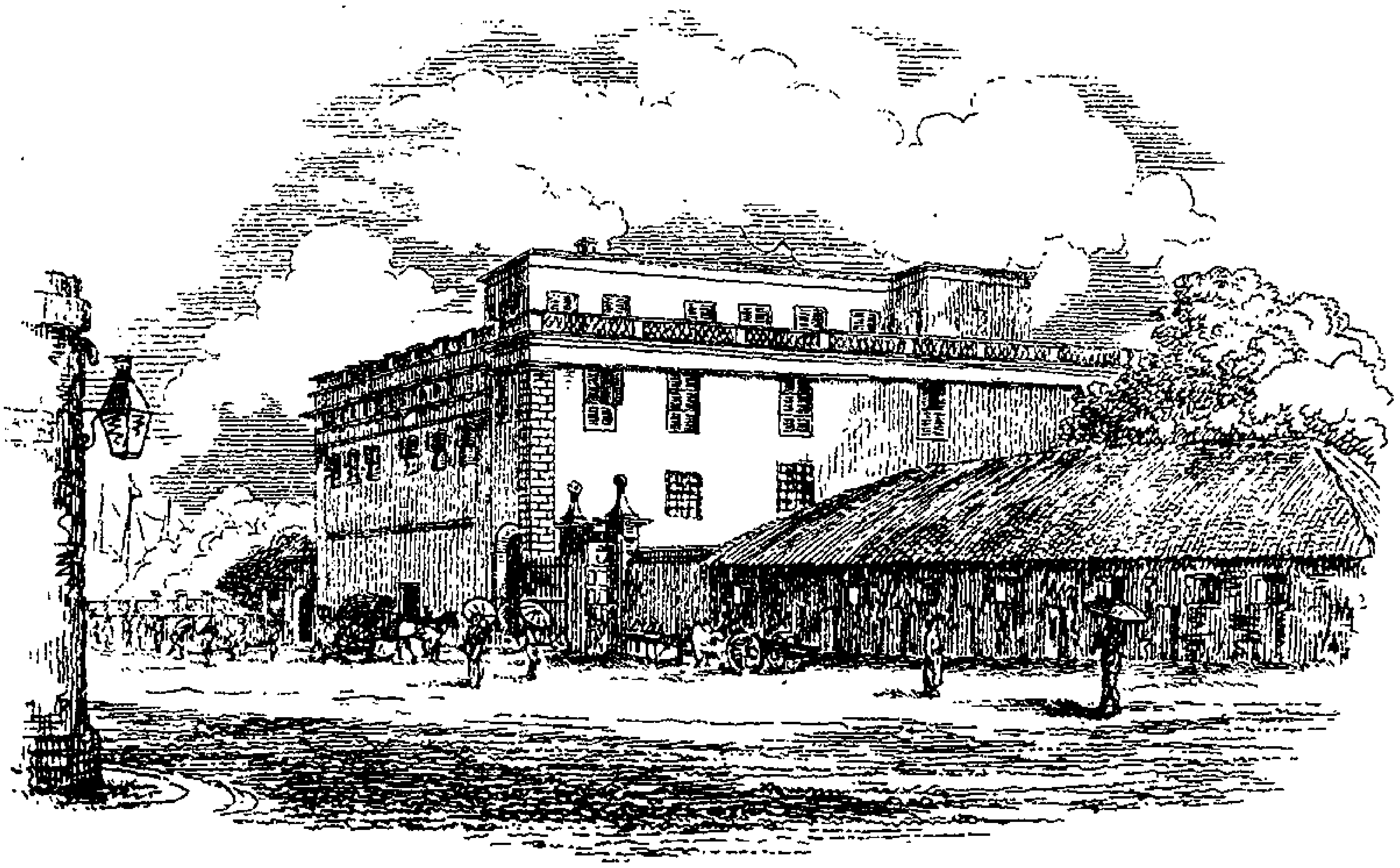
You will here notice that the fire, which is of charcoal, is kindled within the centre of a heap of ashes, and that the meat, which is probably wrapped in paper to prevent its drying or burning, is cooked but a small degree in advance of the fire, whilst a dish is placed beneath the cooking article, and almost in the burning embers, to receive the drippings. The spit is generally turned by hand, for Roasting-Jacks are more rare even than stoves.

For the other culinary operations the English frying-pan and grid-iron are called in to their respective offices; whilst a couple of frying handees, [Figs. 7.7] the one filled with fire, forming a lid to the other, generally supply the place of oven for home-made tarts and patties. For larger baked dishes, unless the cook-room contain an oven, which, though not common, is far from rare, the services of the public baker are available as in England.

Such and so furnished then is the interior of an Indian cook-house,—that is—lest I even yet appear to generalize—the *majority* of cook-houses.

We next find the *Bottle-khanuh,* which, in external appearance, differs from the cook-house but in the absence of the chimnies. Indeed it generally forms one of the same range of building. Here the Mushalchee, or scullion, is at home,—the crockery-ware is kept and cleaned, and wines and beer are cooled for the table.

I cannot in this place omit noticing an illustration—called to mind by that all-absorbing verb *to cool*—of the very singular wants which the climate and habits of a country may induce upon its inhabitants. The services of two ships—each of 5 or 600 tons burthen—are retained by an American speculatist for no other purpose than that of supplying the people of Calcutta, yearly, with *common ice,*—and the people of Calcutta—that is the richer portion of them—not only receive it with joy, but have built a house, of a very peculiar



construction, for its reception and preservation, from whence the public have hitherto obtained their supplies at the rate of 2 annas per seer. At first the charge was *three* annas per seer: as the arrangements improved and perfected this was reduced to *two* annas, but, of late, competition on the part of a second American speculatist has brought the charge down to *one* anna at the *new* establishment, and to *half* an anna or two pice at the old—"whilst there is any other ice in Calcutta." From the threat here implied, and other considerations, the stability of the latter rate appears to be doubtful, added to which the public, I believe, have not been pleased at a reduction which,

in the minds of many, seems to imply that the charge *hitherto must have* been *unnecessarily high.* Whatever the cause, a large portion of the public continue to support the new supplier, albeit at the higher, but yet reasonable charge of one anna—which is about three farthings per pound. With those, then, who avail themselves of the ice,—saltpetre—patent refrigerators, and all foreign contrivances are discarded for the more simple and efficacious material of nature's own preparing,—by aid of which, wine, beer, or drinking water, can be reduced from a state positively tepid, nearly to the freezing point. I will not talk of nectar or Elysium, but I will say that if there be a *luxury* here—I would point to the contents of our Ice-House, *our* 'Crystal Palace,' and inscribe over its door some Moore-ish couplet which might declare—

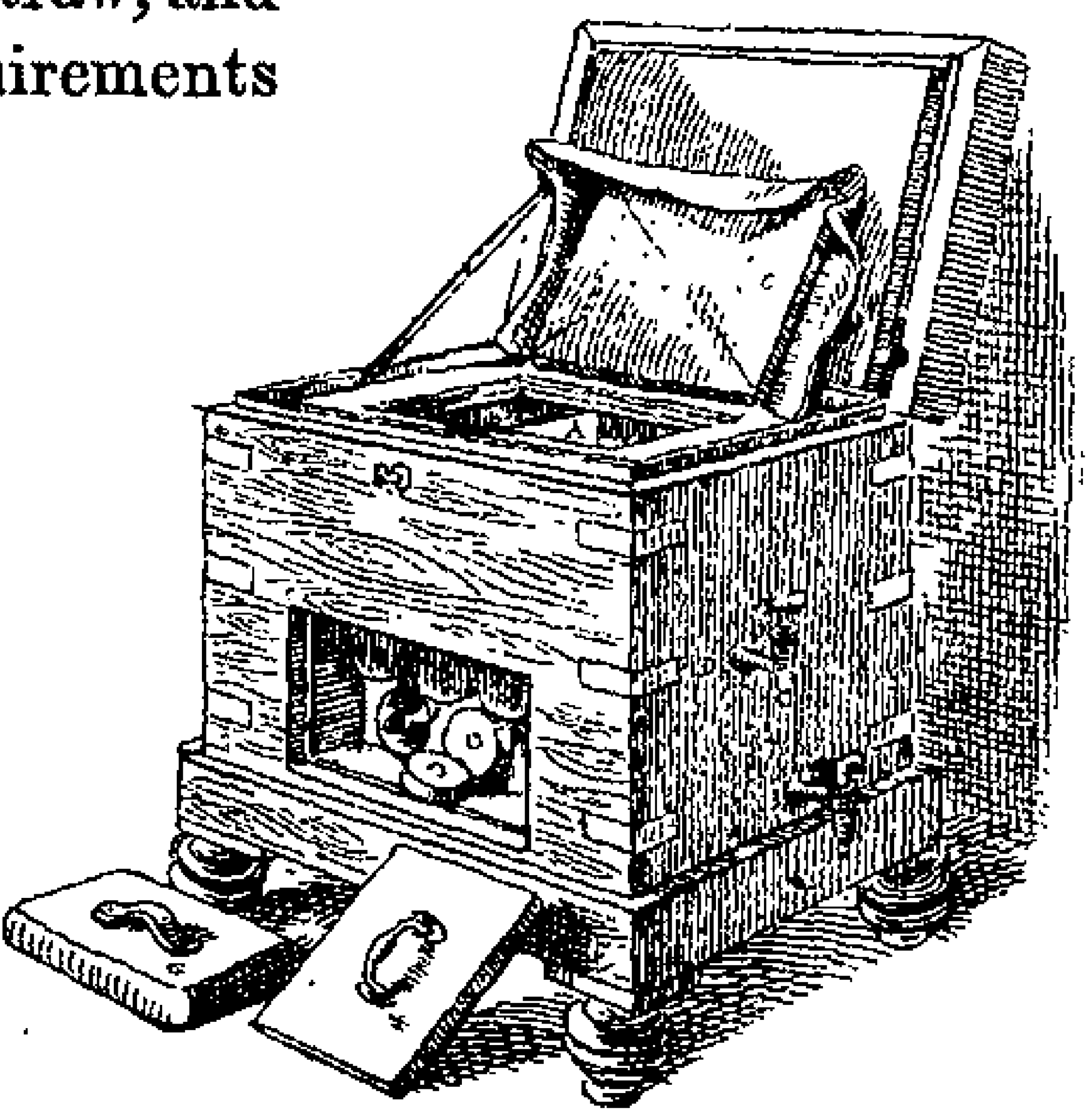
Not alone, however, as an article of luxury is the ice valued: it has been of great service used medicinally, particularly as a local application in cases of fever, so common to this country. I am acquainted with a gentleman who attributes his recovery from sickness and extreme debility to the use of ice, swallowed in small lumps, in place of every kind of warm diluent.

Hydropathy and the ice together, indeed, may be said to have marked a new epoch in medical and domestic practices, and opinions. The hydrophobic dread of water, which denied to the parched lips and burning palate the only relief they craved, has passed away, and the cry of "no water" no longer existing in its *interdictory* sense, is confined to all the horrors of its primitive signification—far more dreadful and dreaded on the dessert and the ocean than "no money" or "no land"!—The stoppage of the Bank of Bengal here could hardly exceed the excitement of a failure, during our hot weather, of the Ice!—and the arrival of our English mail is not more anxiously expected than that of an American Ice-ship, when supplies run low! Indeed, neither money nor mails are of equal value with life, and the ice has frequently exercised a vital influence upon patients, on whose fevered and burning heads I have seen large lumps of it applied continuously, for hours together, with the most important and happy results. It was the value hence attached to this article, which humanely suggested the propriety of a certain quantity being held in special reserve at the Ice-house for medical purposes.

Like most other conveniences which habit renders familiar, the ice has almost ceased to be regarded as a luxury; and though little children still

continue eagerly to seek and to suck it as though it were a sweetmeat, they no longer consider it as the novelty which, when first holding it in their nearly paralyzed little fingers, they declared, in amazement, had *burnt* them! Its consumption also has increased from two ship-loads to three, and it is not confined either to the city (for it is carried above thirty miles out of it) or to the Christian population. Even Hindoos, otherwise so scrupulous, do not hesitate to mix the frozen waters of America with the sacred stream of Gunga, whilst the strictest Mohummudans use it with unlimited freedom.

For the cooling of wines or beer it is only necessary that the bottles and the ice be deposited in a basket or tub of straw, and covered with a blanket; but as new acquirements generally lead to fresh necessities, and tax ingenuity to supply them, it was not long ere the "*Ice-Chest*" formed an additional and handsome item of domestic furniture, which custom has now rendered almost as common and indispensable as the sofa or the side-board. The Ice-Chest is a square box, made either of mahogany or teak wood, or japanned tin, fitted with zinc reservoirs for water, and receptacles for bottles, decanters, butter-pot, meat, jellies, and what not, closely surrounding and in contact with a chamber in the centre for the ice. The whole, lined throughout with zinc, and padded with flannel and green baize, unite neatness with utility, and are sold, ready made, at prices varying from thirty to about sixty roopees.



The mention of wines and beer suggests notice of several other domestic matters of which I may not find a more fitting opportunity to speak. In England they would be referred immediately to wine vaults, brewers, and the innumerable and varied shops which grace and diversify the streets of the great metropolis; but in *our* great metropolis you shall learn that we can be independent of them all, by aid of a mart and depôt which, I take it, must, of all places in the world, contain the most heterogeneous of stores. I allude to a Calcutta *auction*,—for it is thus, at a public out-cry, that we obtain, probably, more than three-fourths of our supplies, both European and Asiatic.

Of the nature of goods thus brought to the hammer I could not possibly furnish you with a more full, true, and particular account, than by allowing a few selections from the title pages of these auction-sale catalogues, in their usual form, to speak for themselves. Here are a couple of examples. They are not literal copies of any *two*, but so characteristic of *all*, that I believe the auctioneers themselves might be deceived into believing them the work of their own lotting clerks :—

GRAND SALE THIS-DAY.
300 HOGSHEADS OF BASS' AND ALLSOP'S PALE ALE,
100 PIPES CHOICE CAPE AND MADEIRA WINES,
EX-SHIP "ZENOBIA."
AND A VARIETY OF FRESH EUROPE GOODS, BY THE LATE ARRIVALS
TO BE SOLD BY PUBLIC AUCTION.
BY TULLOH AND COMPANY,
At their Auction Rooms, Tank Square, This-Day, Saturday, the 10 Feb. 18—.

A SELECT AND EXTENSIVE INVOICE OF
COWARD'S PERFUMERY AND MEDICINES,
500 CANISTERS HERMETICALLY SEALED FRESH SALMON,
48 BARRELS OF FRESH AMERICAN FLOUR.
An entire Invoice of Grocery and Oilman's Stores.
CHEDDER AND PINE CHEESE—PRIME YORKSHIRE HAMS.
Contents of 3 Cases of splendidly cut and plain
TABLE GLASS-WARE AND CROCKERY.
A further Selection from an Extensive Invoice of ARGYLE TABLE LAMPS.
And a quantity of British Piece Goods & superfine Cotton Hosiery—A case of Gingham Umbrellas.
ENTIRE PACKAGES OF SUPERFINE TOWN CLOTHS, ASSORTED WOOLLENS, CASSIMERES AND DRILLS.
And an Assortment of Morocco Skins.
At 12 o'Clock in the Horse Compound,
300 Hogsheads Bass' and Allsop's *PALE ALE* and 100 Pipes *CHOICE WINES.*
400 Crates of empty Quart Bottles, and 500 Gross of fine Velvet Corks,
And a variety of other Articles as fully detailed within, &c.

EXTENSIVE SALE THIS-DAY,
Of Landed and Miscellaneous Property—Stationery—New and Second-hand Books,
VALUABLE OIL PAINTINGS, &c.
TO BE SOLD BY MESSRS. ———— AND COMPANY,
This-day, Thursday, the 24th December, 18—.

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125 Reams of superfine Foolscap and 15 Reams superior Printing Demy.
100 BUNDLES OF BEST OFFICE QUILLS.
AN ENTIRE INVOICE OF NEW BOOKS.
TWELVE HIGHLY VALUABLE OIL PAINTINGS.
AN EXTENSIVE ASSORTMENT OF ACKERMAN'S AND REEVE'S DRAWING MATERIALS;
AND A COLLECTION OF PLAIN AND HIGHLY COLOURED ENGRAVINGS.
Fresh invoices of Milroy's superior Saddlery—Rogers and Son's superfine Cutlery.
SINGLE AND DOUBLE BARRELLED GUNS.
A CASE OF DUELLING PISTOLS (! ! !)
A CONSIGNMENT OF BEAUTIFUL MIRZAPORE CARPETS.
ELEGANT DRAB AND BEAVER HATS—LONDON-MADE SHOOTING SHOES.
PRECISELY AT 12 O'CLOCK,
THE WELL-KNOWN INDIGO CONCERN, IN THE DISTRICT OF B——
VALUABLE HOUSES, SHOPS AND LANDS,
Situate in Tank-square, Cossitollah and Intally.
THE LATE MR. ———'S SCHOONER "EMMA."
AFTER WHICH
A QUANTITY OF NEAT HOUSEHOLD FURNITURE.
As fully detailed within. Orders faithfully executed.

When I tell you that these auctions are held alternately every day in the week, and that I have seen the catalogue for one day's sale exhibit lots to the number of 3,958* you may conceive the amazing mass of business daily gone through at these marts, as well as the extent of supplies poured into Calcutta through their channels.

In brief, the auctioneers of Calcutta are the general agents of many wholesale tradesmen at home, (who by the way occasionally favor us with the refuse of their shops,) and the auctions, three in number, are marts for all descriptions of goods, for sale of which, until of late years, a very limited establishment of European shops has been found; for land and household property, upon the demise or return home of Europeans; for whole investments of English and American books, at one time including, in the last, reprints of London works, which have actually, in some instances, been known to outstrip the original English editions in their passage here; for the stock in trade of persons giving up businesss; for carriages and horses, as at Tattersall's in London; for elephants, cattle, and wild beasts from all parts of the country;—in short nothing comes amiss, from a ship of 800 tons burthen, its anchors or chain-cables, down to *Mechi's magic razor-strops*, and *Sharp's gold-eyed needles*.

Our city, however, is now wonderfully improving in the shopping, and (of the domestic character) manufacturing way also.

Of those Europeans whose business occupations more immediately concern domestic matters, Calcutta now possesses as many as 25 Wine Merchants, dealers in Italian and Oilman's Stores, Confectionery, &c. (exclusive of two great hotels, from whence also provisions and confectionery are procurable) 11 Provisioners and Bakers (the majority of the latter supplying bread to families—of course in a small proportion compared with the supplies from native bakers),—5 Chemists and Druggists (to whom I may add one or two natives, who, educated at the Medical College here, have received credentials and license to practice as Chemists and Druggists),—5 Cabinet makers, 8 Carvers, Gilders, House Painters and Decorators,—1 General Hard-ware Man,—8 Tailors and Habit Makers, and 4 Hair-dressers and Perfumers,—all these being independent of about 21 principal *Native* shop-keepers resident in the old and new China Bazars. Then we have two large Flour Mills—three or four Tanneries, besides several belonging to natives, and six Sugar Manufacturers, or Refiners, in the immediate neighbourhood of the City. Soda-water is made every where, and by native, as well as European Chemists and dealers, in enormous quantities; there is a Stearine Candle Manufactory at Cossipore about six miles from Calcutta; Table Covers of a very serviceable quality are made by the prisoners in the Allipore Jail, and at Muneerampore, about thirty miles from Calcutta, there is a new Printing and dying-house.

* Mackenzie, Lyall and Co.'s catalogue, 15th April, 1851.

At Howrah, also, on the opposite shore to Calcutta, besides the extensive steam ropery of Messrs. A. Thompson and Co., chemical works have been established, where, amongst other things, brown and white bar-soap were, until very lately, manufactured at a cost not much exceeding the London price of the same articles, but for want, strange to say, of encouragement, the manufacture has been abandoned. Native dealers, because it was a local manufacture, conceived that they ought to obtain it at, or a very little above, the price of the coarse disagreeable commodity of the country, and as there is still a very limited consumption amongst the natives themselves, for any material of this kind in which *tallow* exists, there remained but a small section of society to support the undertaking. "Old Bengal," as the old and orthodox Hindoos are termed, never use the article, and the poor would be restrained by poverty, if not by orthodoxy, from doing so; but "*Young* Bengal," by which name the rising, educated, and more enlightened generation are known, patronize that and most other European conveniences, not trenching *too* seriously on the tenets and prejudices of their parents—respect for whose feelings is not only natural and commendable, but in numerous cases the only tie which binds them to the old régime. But modern education is not of the Diogenic or stoical school, and young Bengal therefore refines as he progresses, and imbibes the taste and refinement as well as the learning of his preceptors—and sometimes a little of their extravagance!

The fact is that Europeans in India, generally, are no very great economists in any thing. We have our market, at times, so glutted with the more refined and costly articles of consumption from your Rowlands'—Smyths'—Edmonds'—Cowards'—Tabors'—Evans'—De la Rues'—Dobbs',—and the various fashionable purveyors and manufacturers of London and Paris, who indeed have the best means to send out such ventures to India, all of which, many being perishable, must be "*sold off without reserve,*" very often at a sacrifice, that otherwise-humble-minded folkes, availing themselves of frequent bargains, become fastidious,—as though, to use an old figure, they had been "sworn at Highgate" and scorned to dream of such plebeian vulgarities as brown and white bar-soap, when white and brown 'Windsor,' 'Almond,' 'Aromatic,' 'Victoria,' 'Honey,' 'Sun-flower,' and 'May-blossom' are at hand, and perhaps nearly equally cheap;—why should they?—and thus it is that when these sort of things are not sold *cheaply* at the auction, they must be bought *dearly* elsewhere,—for no other wares being *encouraged* in the market, none other can be obtained, even if desired.

Of hard-ware goods we have repeated invoices from Birmingham and Sheffield, but of late, though large shipments of glass and earthen-ware come from Newcastle; America has more frequently supplied us with common glass-ware. The best kind comes from London—but at a very costly price. France throws in her contribution of refined knick-knackery for table, toilet,

and boudoir, and Germany her beautiful Bohemian glass and porcelain manufactures, whilst America seems at present to vie with France in an endeavour to rival Birmingham in the honour of ornamenting our tables and chambers with gilt and lacquered ware in the way of lamps, candle-sticks and table ornaments. We are, I believe, in want of good, plain, serviceable articles of this kind, of English manufacture, at cheap prices. It is perhaps hardly necessary my telling you that we boast no such manufactures in Calcutta. We have some five or six Founders, Millwrights and Blacksmiths, but their productions are confined almost exclusively to large machinery,—to meeting, in short, the innumerable demands of a very busy city, where if the planter, engineer, shipwright, builder, and mechanists generally, cannot in *all* cases have articles of necessity manufactured, they must at least look for their *repair*. But to shew you what Calcutta *can* do in the *large* way, as indicative of what she *may* do hereafter in the small and the neat, I may mention that the principal and the oldest of these establishments (that of Messrs. Jessop and Co.) besides constructing steam-engines of moderate power, for our steamers and ferries—boilers—pumps—hydrostatic and other presses—screws—copper stills and worms—fire engines—beams—ornamental railings—palisades and gates for public buildings, and bells also for our churches, has ventured to cater so far to our domestic wants as to manufacture parlour and kitchen grates—stoves and cast-iron choolhas, so that with articles of this nature manufactured on the spot, there is no knowing what revolution may not, in a few more years, be created in our cook-rooms.

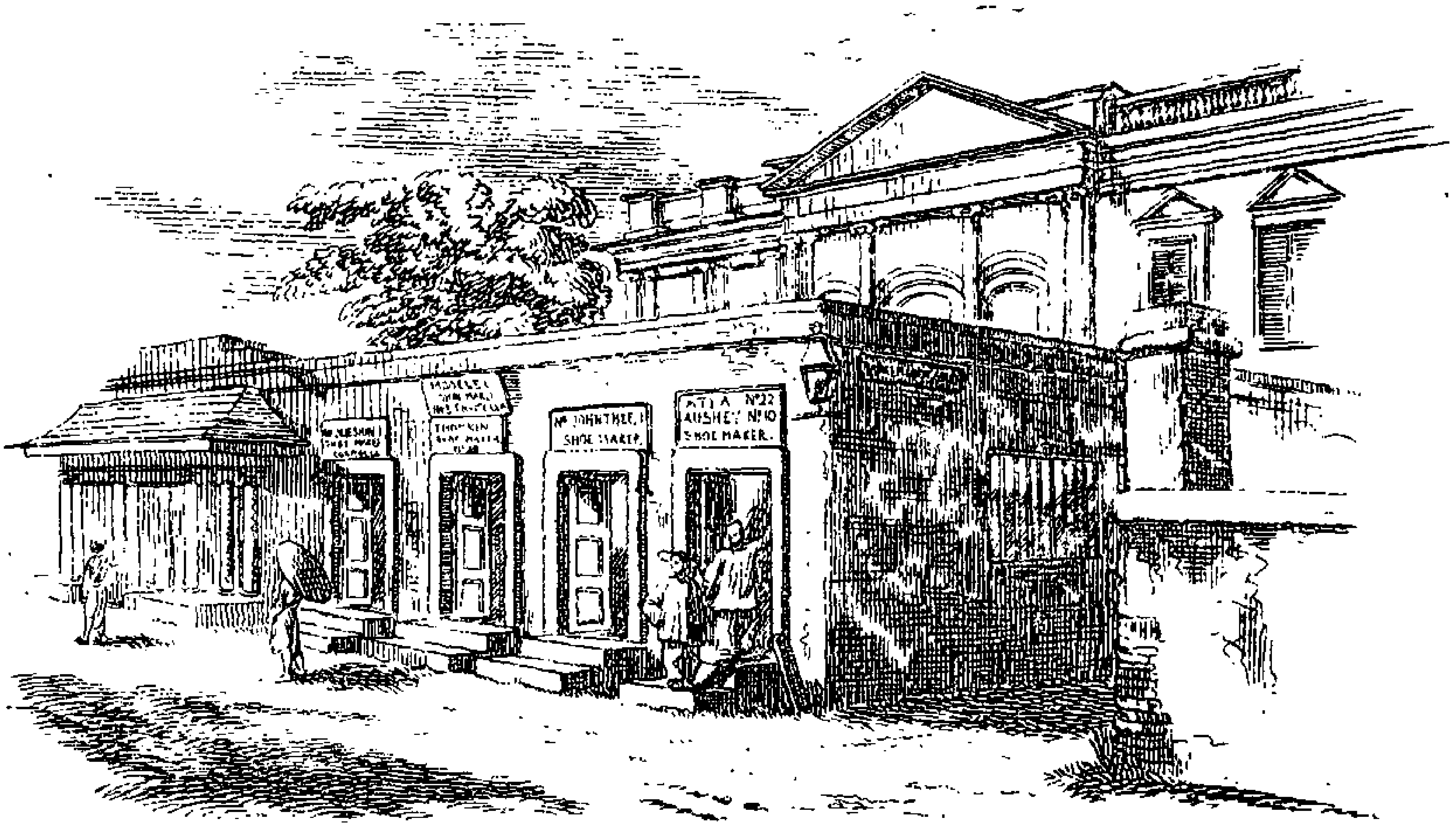
The general obstacles which stand in the way of our having more manufactures here may be briefly stated;—the high cost of material and European workmanship,—the high rate of interest in India upon money, which renders it more profitable to keep it in cash at a bank, than to employ it in manufacture, unless with the promise of large profits,—and, lastly, the vexatious and heavy losses occasioned by the dulness and blundering of the natives in manufacturing.

However, though Calcutta cannot yet aspire to the honour of being called a "manufacturing city," nor its inhabitants "a nation of shopkeepers," we have the *germ* of improvement budding out here and there, giving promise of industrial verdure hereafter. Very lately, a European plumber has been added to the list of Calcutta artizans, who pledges himself to the *bonâ-fide* execution by himself of the plumbing department of his business. He is not the first I believe who has, in other trades, made this declaration, but he will live (at least I hope so,) to find that "the *eye of the master*," with a knowledge of the *tongue of the servant*, will be sufficient to ensure far more than he could hope to accomplish had he *two* pair of hands—appended though they might be to the toughest of sinews and muscle, and he will have the honour of being one of the early pioneers in the improvement of our Anglo-Indian industrial arts. Hitherto this branch of industry has been confined to the

natives, and—says our blunt countryman in his advertisement—"such a sorry affair do they make of it, that it is much to be wondered how such bungling tinkers have ever found patrons!"

In the Cossitollah, a street to which European tradesmen are gradually imparting a respectability to which it was before a stranger, an attempt was made some time back by a European to introduce a butcher's shop, which might recall our half-scattered recollections of Covent-garden or Fleet-market,—but the times were not, I suppose, sufficiently mature for this, and in a short time the shop had disappeared.

In this same Cossitollah (which, by the way, literally means, "butcher's place," as I am given to understand it formerly was) may be observed about twenty-five Chinese shoe-makers, whose services are chiefly, if not exclusively in requisition for the more delicate fabrication of ladies' and children's shoes.



These they manufacture with much taste and at moderate charges. There are probably an equal number of Chinese carpenters, in and about the same neighbourhood, who are at all times considered valuable acquisitions. Though their remuneration be three or four times that paid to the common Bengalee "mistree" it is not more than commensurate with the value of their services; not only because in matters of skill and ingenuity the Chinese mechanics and artizans may claim precedence of all other orientals, but because their superiority extends to that greater energy which gets them through as much work in an hour as the Bengalee mistree would accomplish in four. All carpenters attached to our ships in the country service are Chinese; but

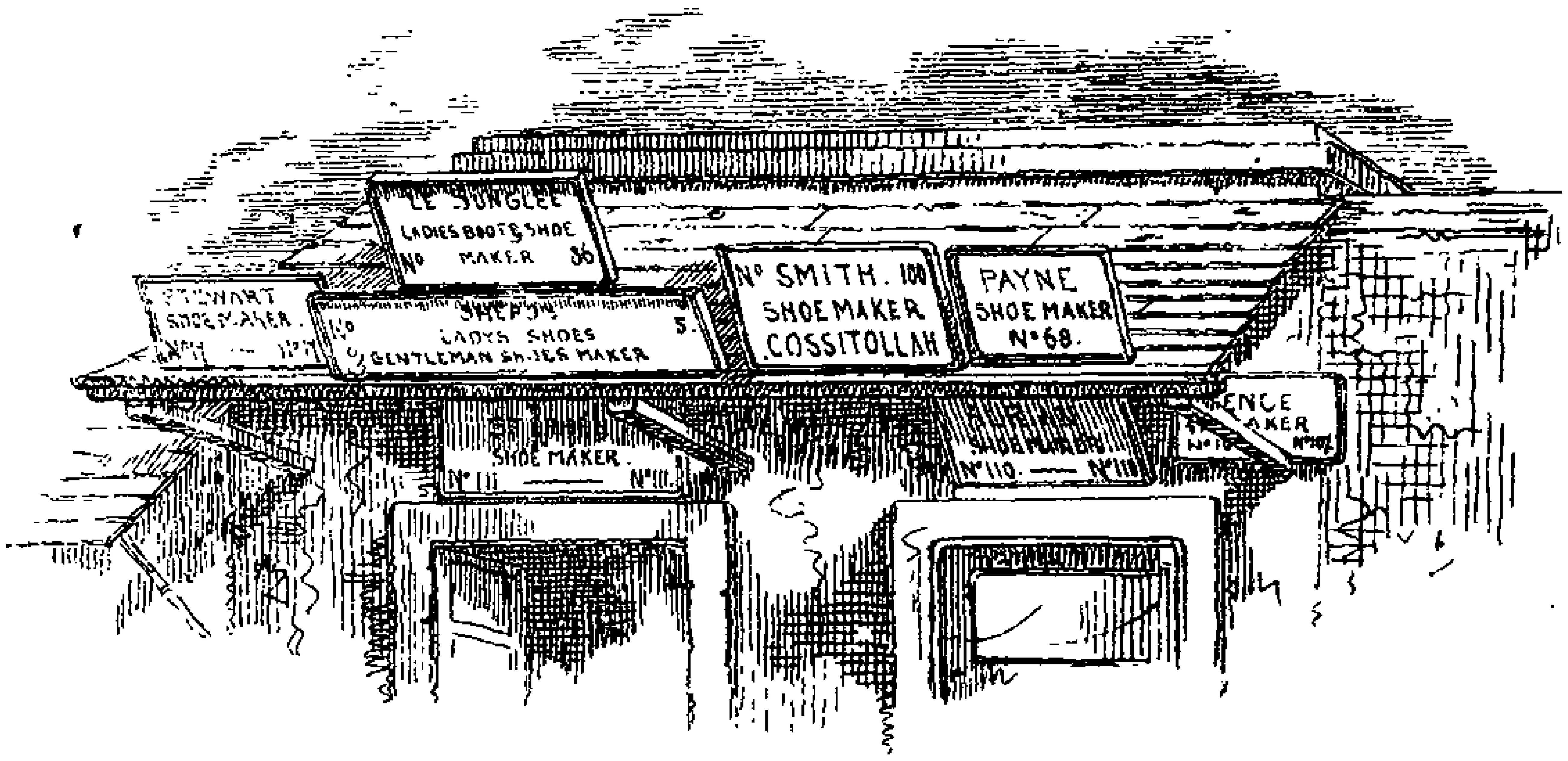
then this would follow as a matter of necessity as well as choice—because Hindoos cannot go to sea, and the Moosulmáns of Bengal follow no other handicrafts than those of printers, tailors, bookbinders, dyers, silk and gold thread-makers, glaziers and bricklayers. There is probably hardly any one branch of the industrial arts amongst the Bengalees in which we are more deficient than in that of *carpentry.* There are many clever skilful fellows amongst them, no doubt, but they are almost exclusively confined to the service of the European cabinet-makers, who of course have *made them* what they are: hence to obtain the aid of a decent carpenter for any trifling little matter in the house, or for daily or monthly servitude, is a matter of the greatest difficulty.

The Chinese shoe-makers are, however, not mere labourers. Some are able to sport their little show-glasses and stock-in-trade, and most of them possess sufficient business to require the services of four or five Bengalee workmen. They appear industrious—sober—cleanly—honest and independent. I have, if ever, seldom seen a dirty-looking Chinese, and never heard of a drunken one; but they are of course fearfully addicted to opium smoking—a habit to which, I believe, may be attributed occasional broils, sometimes attended with serious consequences, amongst themselves—generally arising out of disputes during their midnight gambling,—a further habit to which they are sadly prone, both here and in their native land.

Of late years the Chinese in Calcutta appear to have augmented both their numbers and their occupations. There is, at Intally, an extensive manufactory for lard—an article for which they would not be slow in discovering that Europeans could not well be indebted to either their Hindoo or Moosulmán subjects; and they are busy also in the preparation of sweatmeats and preserves, for which latter in particular their countrymen are so reputed. A thriving, thrifty set, generally, I believe, are our Chinese fellow-citizens; for at one period a happy, intelligent-faced young fellow amongst them, then exclusively a shoe-maker, who might have been seen with his wife, attired in English costume at his side, driving abroad in his buggy, was an object of curiosity—but now is he not only rivaled, but outshone by several of his countrymen, the owners of yet more respectable and costly looking conveyances. Our old friend of buggy celebrity, however, still holds his place, for, extending his partiality for buggy driving into a feeling of more general interest in such things, he betook himself to dealing in conveyances and horses at large, and, disdaining the hacknied advice of "sticking to his last," has become, I believe, about one of the most opulent of his community. I may mention that the Celestials here cannot get them wives of the daughters of their own people, but intermarry with the humbler orders of the Portuguese.

When a Chinese shoe-maker removes from one residence to another he carries his sign-board, number and all, which is never altered, along with him,—thus converting the order of the shops into a maze of numerical confu-

sion, which is only rendered "confusion worse confounded" by the occupier's occasionally entering into partnership with a neighbour, and placing two sign-boards, and two numbers, over the same door!—or, with yet more amusing pertinacity of blunder, erecting a *new* sign-board containing both names and *both numbers!* As an amusing instance of this most admired disorder, I notice one of these petty shops, occupied conjointly by several Chinese, who are too poor to hire premises exclusively their own, over the two doors of which may be seen collected together no less than *eight* sign-boards and as many numbers!



The authenticity of the *English* names which appear upon some of these boards may be considered as beyond the merely *doubtful.* Though—"a rose by any other name would smell as sweet"—some of our Chinese shoe-makers would appear to think that it is not so with *leather;* and that, whether with reference to the difficulty of remembering their own, or the recommendation of English names, the latter have very important advantages. In plain language,—though a European name may occasionally be seen with which there may be some connection on the mother's or wife's side, the majority are, I believe, altogether assumed.

In detailing our European shop resources, I confined myself to respectable trades-people, from whom, consequently, genuine merchandize is procurable,—but in a city where Europe goods are dear, and rogues plentiful and ingenious,—being in short prolific of spurious articles in imitation of British or French manufacture—an infinitude of petty shop-keepers are to be found in the bazars whose wares are not of so unquestionable a character. The articles with which this kind of roguery is practised are, beer—wines—pickles—sauces—blacking—inks—salad and other oils—pomatum—essences,—and what is worse than all these and a host of other such things—*medi-*

cines,—which many persons have been thoughtless enough to confide in, and some unfortunate enough to suffer by. The *lithographed* labels, in place of the genuine wood-cuts of *Day and Martin,* or *Warren,* and others, are distinguishable without a very nice eye, but in other cases the labels offer fewer difficulties for imitation.

In the moofussul—I mean the country far and near, around the city, of which I have now to speak—various articles of an inferior description are manufactured—sent to Calcutta, and sold as the produce of Europe. It is not in all cases that they are *made* to deceive, nor, indeed, but for people's prejudices, would deception be thought necessary. The fact is that many articles of country workmanship are very fair productions, (although imitations,) but the bazar venders, availing themselves of the established reputation of European goods, find an advantage in deceiving.

At the French settlement of *Chandernagore,* a very few miles above Serampore, soap—tooth and other brushes—perfumes—hair-oil, (some in imitation of Macassar,) and such like trifles are manufactured. *Monghyr* is famous for its guns and pistols,—*Cawnpoor* for its harness-ware, and *Balasore* for its cutlery, all of which are sufficiently good to allow the Calcutta bazar people to pass them upon indifferent judges for European manufacture.

Of a character offering no inducement for deception, are several kinds of iron-ware peculiar to the country,—baskets—fans and toys, from *Monghyr,*—very excellent carpets and rugs from *Mirzapoor,* and very common boots and shoes from Dinapore;—table linen,—wax candles, bird cages and various articles pertaining to the ladies' toilet and wardrobe from *Patna,*—whilst *Moorshedabad—Benares—Dacca—Bhaugulpoor* and *Berrampoor* furnish supplies of the various kinds of silk, muslin, and other fabrics for which they are known and reputed.

Revenons à nos moutons;—in connection with the bottle-khanuh and the ice, there are yet some matters too important to be passed over in silence.

The cooling of wines is an operation nearly as well known in England as in India, I believe, but with regard to *ale* or *beer,* I should suppose that *warming* would, at home, be a more acceptable preparation than cooling, which *here,* is essential during five or six months of the year to render the beverage drinkable. I may also remark that the drinking of the said beverage is not after the same fashion here as in England, nor, I imagine, in the same quantity in parallel circles of society.

Despite the injunctions of some medical writers at home, to those visiting tropical climates, respecting the use of fermented liquors, there appear to be few terrors *here* attached to the "bold John Barleycorn:" even amongst medical men it is more usually recommended than prohibited. I am far from meaning that this recommendation extends to dyspeptics, who are generally persons of sedentary habits, and should wholly abstain from it, but to those in health, *taking sufficient exercise,* and to the peculiar constitutions

of some others, who may be said never to take any, its *moderate* use appears to be unattended by evil.

My kind friend Dr. Corbyn, indeed, though a stanch opponent of stimulants himself, yet affords a fair instance in support of this opinion. For twenty-eight years neither water, (save in combination with tea, coffee or soda,) or spirituous liquors of any kind, passed his lips but upon some extraordinary or compulsory occasions,—beer, tea, and coffee being his sole diet drinks. I may add that during the latter ten years of that period he had never known an hour's sickness: so much for habits of regularity, temperance and cheerfulness, even with a constitution which had received some shaking from severe and repeated fevers, consequent on hard military service in jungly, marshy countries.

"Moderate stimulation," says Dr. Brett, "is requisite to the European in India; water-drinkers are not observed to be the healthiest people."* "Some stimulus," says Dr. M'Cosh, "is absolutely necessary during the hot weather, when the heart labours and the system is exhausted. In the cold weather the want of such stimulus is little felt."†

On the other hand Dr. Js. Johnson, in his well known work on tropical climates, writes:—"In short, the nearer we approach to a perfectly *aqueous* regimen in drink during the first year at least, so much the better chance have we of avoiding sickness; and the more slowly and gradually we deviate from this afterwards, so much the more retentive shall we be of that invaluable blessing *health!*"‡

Dr. Corbyn supports this opinion and adds—"The most athletic people in the world are water-drinkers," and in favour of the assertion instances many of the Hindoo sipâhees, who in walking, wrestling, lifting weights, or other gymnastic feats, and in the endurance of fatigue, can, he declares, scarcely find their equals.

In order to reconcile the doctor's theory and practice, it is but necessary to state, that although he had drank beer for so many years, but in moderation, and exclusively at 4 P. M. dinner, and thus established a habit not essentially opposed to his health, he yet conceives that had he established the habit of water-drinking instead, it would have been preferable. It is necessary, however, to add that water so exclusively used should be carefully chosen, and be either *rain water* or that which has been *boiled.*

Now "who shall decide when doctors disagree?"

It only remains, therefore, for enquirers to satisfy themselves by observation. Whilst the question of *water* versus *stimulating liquids* has, I believe, long been held as at rest in Europe and America, where the claims of the

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* Brett, on Surgery in India,—*Art: Health of Europeans.—8vo. Thacker and Co. Calcutta.*

† Medical Advice to the Indian Stranger.—By J. M'Cosh, 12*mo. Allen and Co. London.*

‡ The Influence of Tropical Climates on European Constitution.—By Js. Johnson, M. D. and James Ranald Martin, Esq., 8*vo.* 6*th edn.* 1841.

primitive beverage have been fully acknowledged, the wonder-working peasant of Silesia, Vincent Priessnitz, has probably demonstrated, that if there be a panacea upon earth, it should be sought only in *cold spring-water*. To this I would add that such experiments as that by Dr. Beddoes with the twelve anchor-smiths,*—six of whom, breathing an atmosphere nearly hot enough to bake a dish of inanimate matter, yet declared, after a week's water- (in place of beer) drinking, that "*they had never felt so fresh in all their lives as they had felt through that week*,"—might even be allowed to overrule the objection which *climate* suggests, and seems to justify. Doubtless, were *cold spring-water* obtainable in Calcutta, there would be many proselytes to a system which falls back upon nature and nature's laws. As it is, for seven or eight months in the year, to procure even *cool*, and not the best water, some trouble and pains are necessary,—whilst to obtain it *cold*, assistance must be sought from the ice.

With respect, however, to the brewed stimulant, this much is certain,—moderation forms the great security of all; for albeit intemperance in beer may not occasion that fearful havoc created by alcoholic spirits, it is productive of that vitiated and gross state of the system which not only pre-disposes to attacks of a biliary character, cholera, liver complaint, and the like, but renders it liable to fall an easy and rapid prey to those disorders;—spirits are proscribed altogether, with however much *apparent* impunity indulged in by some persons;—by Dr. Brett's "stimulation" I am aware he refers only to beer and the most simple wines;—Dr. M'Cosh probably does the same,—and in reference to malt liquor, Dr. Corbyn says,—"If for Europeans in India, any substitute for spirituous liquors be allowed, that substitute should be *beer*, which for the India market is of a superior brew to that for home consumption in England." This arises simply from the necessity of a larger quantity of the hop being used to strengthen beer intended for a long voyage and hot climate.

A writer in the late *India Medical Journal*, under the head of "*Drinking Experiences in the East*," after discussing the virtues of various liquors, remarks,—"*if table beer* could be brewed in India, it might supersede all other diet drinks generally." In the north west provinces I understand this was done long ago, but up to the present time very little real advance has been made towards supplying an article which should make us independent of importations from home, nor, until certain obstacles have been surmounted, can we well expect it. In the first place we have not the *hop*, which will not grow in Bengal. The cultivation was tried—in particular I believe by a Captain Kirke, whose plantation in the Deyra Dhoon, Upper and Lower Mussoorie was, several years ago, said to be "very encouraging,"—but nothing of late having been heard of this cultivation, I

* National Temperance Advocate.

am led to suppose it must ultimately have failed, as I am positively assured was the case with *some* experimental plantation in the valley of the Dhoon. Though quite possible the thing may not have had a fair trial, it is conjectured that our Indian rains, which sometimes set in very early, mar all such experiments. An officer who has lately returned from a long residence in the upper provinces expressed to me his opinion that if tried at a place some thirteen marches beyond Simla, called Kanour, which is beyond the influence of the rains, and where grapes and other English fruit will ripen, the hop might succeed.

In the second place, even assuming that the hop can be imported from England with advantage in all respects, of which I am not advised, or that it could be brought from New-South Wales, or cultivated successfully in Chusan, (now a British possession in China,) which, as well as several of the surrounding islands, Dr. Cantor informs us, the hop plant may "almost be said to cover," the difficulties or expense of conveying it beyond Allahabad, (the furthest point on the Ganges to which our navigating steamers attain) and up the hills to those places where alone brewing could well be conducted, would be so great, that the results would be an article just as costly as that obtained from England. The gentleman whose opinion I have just referred to, expresses his further conviction that if a brewery were erected at Darjeeling, or Cherra Poonjee, where the hops could be carried to the foot of the hills *by water*, it would, if well conducted, succeed, as he can see no difficulty beyond the expense of having the hop carried up the hills by coolies.

In reference to brewing in Bengal, the difficulties would *appear* to be insurmountable. Some say the very water is unfit, but all agree that the alternate heat and damp, or indeed both together, of our atmosphere, causing rapid fermentation, is an obstacle that cannot be avoided. Yet when in November, 1840, the Military Board, anxious to provide beer for the soldiers as a substitute for spirits, communicated with the Agricultural Society, seeking information "relative to the cultivation of hops in India, and any other suggestions that might facilitate the process of brewing in this country," a letter was read, at the society's meeting, from Lieut. Kirke, which stated that a Mr. Hunter had brewed largely at Fort Glo'ster, (close to the city,) and established retail shops in Calcutta, but the proceeding was *abandoned for want of encouragement.* The question is whether the article merited encouragement, and this—I can find none who are able to inform me. It could never have had much *publicity* given to it or I and some of the numerous persons I have questioned on the subject would certainly have heard of it.

To pass, however, from the possible and the past, to the actual and the present. At Meerut, a large station to the north-east of Delhi, there is a brewery belonging to a Mr. Bolie, conducted by a Mr. Trotter, which has for the last five years supplied the canteens with beer. Though greatly inferior to that

imported from England, it is, they say, liked by the troops, and *when fresh* is considered very fair by those of nicer taste. The proprietor of this concern, I am told, has lately got out some large boilers from England, and contemplates establishing a brewery on the Mussoorie hills, if the conveyance of the boilers up their steeps prove practicable: if otherwise the brewery will be fixed in the Deyra Dhoon—the valley of those hills. In addition to this I learn that a Mr. Bevan has been home to England, studied brewing, and returned to India, bringing with him large materials for establishing an extensive brewery at Kusoulee.

Now, how Mr. Bolie has hitherto got over the hop difficulty—or how Mr. Bevan is provided against it,—whether the one has hitherto been—or both intend to be, dependent, partly or wholly, on a supply from Europe, or on any of the indigenous substitutes for the hop, which it has been suggested would answer the purpose—as, for instance, the outer skin or husk of the Tipparee, a species of winter-cherry known here, and said to answer *very well*—I am unable to say, but they would hardly enter so largely into the speculation, if this difficulty had not already been hopefully met; and I understand that both parties anticipate large contracts and the supplying, in short, of all the north-west stations.

Whether, however, it is that success be problematical—or that delays are objectionable, I know not, but we have very lately been assured that our energetic Governor-General, Lord Dalhousie, who has been for some time a resident in the upper provinces, and is not the man to allow local advantages to escape his attention, has recommended to the Court of Directors their sending out large shipments of beer for the European troops. This is a measure not only admirable in humanity, but, at the present moment in particular, excellent in policy. The government (if I may venture to assume such a dive into statesmen's counsel) will know at what cost their troops can be supplied direct from *England;* the experimentalists here will be stimulated to exertion; competition with the home-makers will serve to keep the Indian rates moderate, and a *good article* will now be ensured to begin with. You may lead the horse, says the old adage, to the trough, and you may take the beer to the men, but if they form a prejudice against it at the first they will neither drink it then nor thereafter.

To the government, whether in its paternal or its mercantile character, the question is one of considerable interest. Every European soldier sent to India costs the East India Company £100;—consequently upon the death of every soldier £100 is lost. Assuming stimulants, therefore, to be necessary—whether in medical opinion, or the uncontrollable demand of the men, the substitution of a wholesome beverage in place of the abominable and poisonous spirits which kill far more than ever did the sword, must be of the greatest consequence. In short, I have been assured by those familiar with the question that such is the frightful mortality arising from the use of the

villainously deleterious country liquors, that beer, as an exclusive substitute, would, in the end, be to the government cheap almost at any price!*

In a note from Dr. F. J. Mouat, an officer whose attention to the subject and opportunities of information give the greatest value to his opinion, I am assured of his belief "that at least fifty per cent. of the whole mortality among the European troops in Bengal, and the European sailors of this port, may be traced, directly or indirectly, to the deadly influence of native spirits."†

But to return to the domestic world. If either through local enterprize or home competition, a wholesome and cheap malt beverage could be introduced in Bengal, it would do much towards abolishing the use of spirits amongst many whose means do not warrant the patronage of Allsop and Bass either at 5 and 6 Rs. the dozen in bottle, or from 70 up even to 90 Rs. the hogshead as imported. Of late the price of beer by the great brewers, Allsop and Bass, has considerably augmented. The extension of our dominions in the north, and spread and accumulation of Europeans in the distant provinces, has created a demand for supplies of such things, and encouraged enterprize to provide them, where greater profits could, no doubt, be commanded. Nearly the whole investments of a season were, upon one occasion, said to be monopolized by a rich native up-country dealer or purveyor, and

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* Sir Charles Napier in his characteristic and never-to-be-forgotten address to the 96th Regiment in the Fort here, said —— "Your Colonel tells me that you are not only in good health, but that you are good in conduct—that you have very few men in hospital. Now this is all right, and I hope you will continue to bear a good character. But let me give you a bit of advice—that is, don't drink. I know young men don't think much about advice from old men. They put their tongue in their cheek and think they know a good deal better than the old cove that's giving them advice. But let me tell you, that you've come to a country where, if you drink, you're dead men. If you be sober and steady, you'll get on well; but if you drink, you're done for. You will either be invalided or die. I know two Regiments in this country,—one drank; the other did'nt drink. The one that did'nt drink is one of the finest Regiments, and has got on as well as any Regiment in existence. The one that did drink has been all but destroyed. For any Regiment for which I have a respect, and there is not one of the British Regiments whom I don't respect, I should always try and persuade them to keep from drinking. I know there are some men who will drink in spite of the devil and their officers—but such men will soon be in hospital, and very few that go in, in this country, ever come out again."

Mawson's Records of the Indian Command of Sir Charles Napier.
R. C. Lepage & Co. Brit. Lib., Cal., 1851.

† "The spirits sold in the bazars of India are much more pernicious compounds than their representatives in Europe: the arrack of Bengal, and the Samshoo of China, are more destructive drams than the gin of St. Giles' or the whiskey of Wapping. In addition to the naturally poisonous influence of the alcohol itself, is superadded the destructive effects of free acids, and narcotic vegetable principles highly deleterious and injurious.—Few, comparatively, get drunk on beer; and, if good in quality, even wallowing in it would not be so injurious as systematic dram-drinking. During one season, not unusually or particularly remarkable for the aggravated type of its diseases, *every* case sent in to the Physician's wards of the Medical College Hospital, from two Punch Houses, *died!* Almost every groom who comes up with horses from New South Wales, where dram drinking is frightfully prevalent, is rapidly destroyed by the noxious compounds of the Bow Bazaar. Many of them are seasoned casks, impervious to the impression even of the '*Aqua fifties*' of the Irish School-master, but not 'proof' against the 'evil spirits' of the native distiller."

Continuation of extract from the same note.

Calcutta was left so scarce of supplies that a hogshead of Bass' or Allsop's beer could not be obtained for less than 90 roopees, though the previous season it had sold for 60.

Numerous have been the attempts, by many very respectable brewers at home, to break the monopoly by competition, and numerous may have been the causes of failure. Such is now the established reputation of Bass and Allsop that people will scarcely take any other brew on trust; hence a new brewer has to fight his way to notice through difficulties the most severe, and would require to spend nearly a fortune to establish his success. By way of trial he sends out a small shipment of ten or a dozen hogsheads. Perhaps it proves excellent—but the maker is unknown to the Indian public, and it sells for half its prime cost! The probabilities are he sends no more —or, if not discouraged, has to carry on, as I have said, a very expensive contest for public favour.

At one time, in the early history of beer commerce in India, Hodgson held the entire market in his hand—but by one of those mishaps which sometimes overtake men in an hour of imagined security—some sudden and accidental inferiority in the brew of a season—the name fell—Bass stept in —and now Hodgson is amongst the competitors who are labouring (I believe successfully) up the hill which once he solely commanded. The very name is replete with associations of the palmy days of India, when the rapidity with which money was often made was equalled only by the celerity with which it could be spent. A friend, and an old resident in India, assures me that in the year 1816, Hodgson's Beer was sold at from 170 to 200 Rs. the hogshead, and from 25 to 45 Rs. per dozen in bottle! Champagne and Burgundy at 120 Rs. per dozen, and Madeira from 50 to 60. For a one-bladed penknife, yet in his possession, he remembers paying no less an amount than 48 Rs.!—a sum very close upon £5;—whilst he has known an ordinary set of Crockery actually to cost from 800 to 1000 Rs.!

The quantity of beer consumed in most private dwellings in Calcutta, would I think surprise you.* It is regarded by many, whether erroneously or not, as the very prop of their existence, and during the hot weather, is used, by ladies as well as gentlemen, to almost the exclusion of wine; hence, therefore, the great importance of its being good, and free from those adulterations which there is no doubt exist in much of the beer procurable in the Calcutta bazars.

I have it on very good medical authority that a considerable amount of beer retailed up the country, not far from the seat of the late war, and finding its way into the very hospitals and canteens, is adulterated by substances most pernicious in their effects;—as, for instance, the Coculus Indicus, Grains

* The Imports of Beer and Porter for the years 1849 and 50, give a return of 176 Butts and 7,723 hogsheads, and for 1850 and 51, 32 Butts and 10,534 hogsheads, besides an average of about 12,158 dozens in each year, in bottle.

Wilkinson's Tabular Statement of the External Commerce of Bengal, 1849-50 *and* 51.

of Paradise—Quassia, and the like, which are employed to give the necessary flavour to the beer. It is stated that beer of this kind, given to European convalescents, has been observed to produce, in an hour or so, all the poisonous symptoms which a dose of the Coculus Indicus would be apt to produce —viz. headache—lassitude—and not only mental but bodily prostration, according to the quantity taken into the stomach, and proportion of the poisonous drug contained in the beer! Small quantities of sulphuric acid, also, are declared to be used in order to convert new, or what is technically termed "mild Beer" into old. Hence, with a knowledge of these facts, it is not surprising that people should prefer the expences of a genuine brew to the risk of the unwelcome charges of the Apothecary or the Undertaker!

Beer—or more correctly speaking, Ale—is of course imported and bought in the wood,—bottled and allowed to ripen for the space of two or three months. Porter is an article seldom used in India, being considered too heavy, and to my unsophisticated taste, moreover, inferior in all respects to the porter drawn from the wood at the public inns of the great metropolis; but Guinness' Dublin bottled stout, which has been recommended to invalids suffering from weakness, has of late years, I believe, obtained repute in India, and is in considerable demand at a high price—4 and 5 Rs. the dozen in pints.

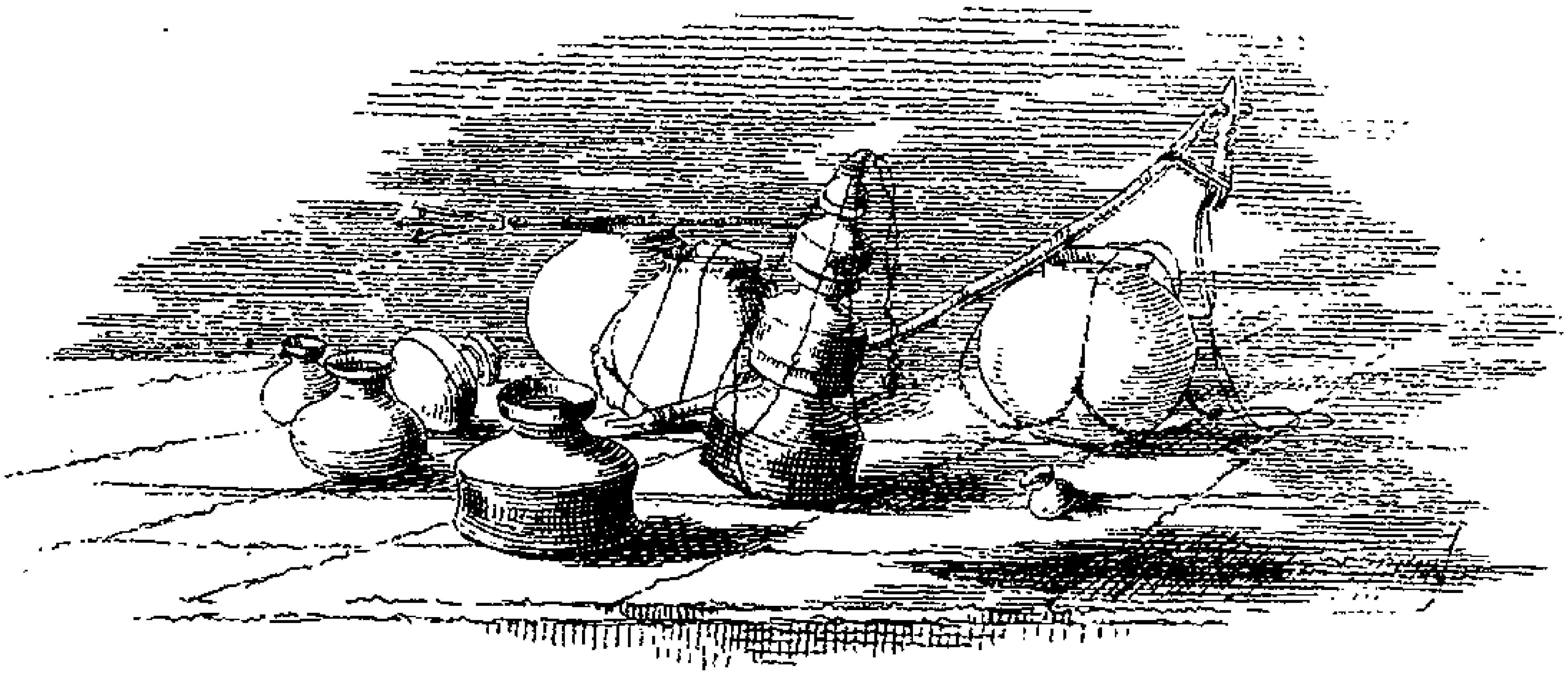
—— One word more of the ice.—Whether our American friend selects originally clean water for us,—or whether we are indebted to that law of nature by which dirty water becomes purified when freezing, it matters little, —it is, of course, as clear as crystal. Independently, therefore, of its *external* application to bottles, it is applied *internally* to drinking glasses, where, whether in water, scheidam, or cognac,—sparkling like some "gem of the billows," it more truly, effectually, and far more economically, enriches the beverage than did the ancients of Rome, theirs, when they—

> "Threw pearls of great price in their goblets of gold,
> More costly to render the draught."

The object which now claims our inspection is the *Godown* or general store-house. In many houses a plurality of this office may be met with,—the one being used as wine-cellar, the other for the house stores. Our business is with the latter.

Here, independently of hermetically-sealed and other European provisions, —with detail of which you may observe the auction-sale catalogue so plentifully stocked—we find the usual supply of monthly and imperishable stores, such as rice, sugar, oil, salt, ghee, (clarified butter used in cooking,) soap, fire-wood, and curry-stuffs,—which last consist of a variety of spices and dry vegetables. In the absence of a separate wine-cellar, beer and wines, also, are here deposited. To this list we may, perhaps, add grain for horses, cows, goats and fowls,—each and sometimes all of these being kept in some families in Calcutta with a view either to convenience or economy.

Attending to the distribution of such of these articles as may be necessary for the day's consumption, generally forms one of the morning's trifling duties of an Anglo-Indian housewife,—unless independent circumstances, or —dare I say?—indifference to family interests, throw this and other duties (with their concomitant advantages) upon the head-man or Khansáman.



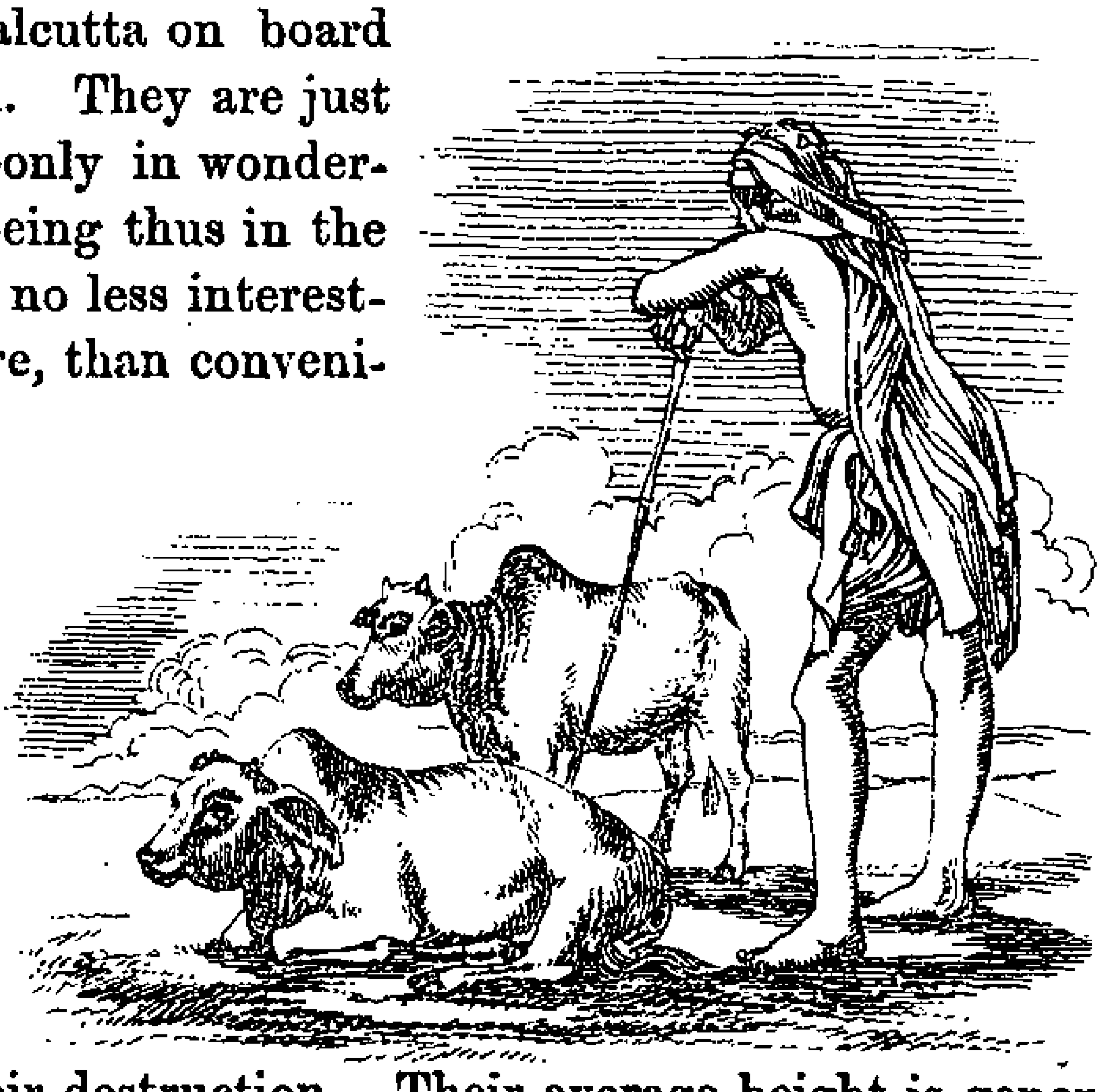
For want of a *Dairy*, which, with probably three or four solitary exceptions, no dwellings in Calcutta, I believe, possess, we will *talk* over those things which commonly pertain to such a place in our native land.

At the hour of seven in the morning may be seen entering the gate the old *Gwala* and *Gwalin*, with their cow and the little calf trotting up behind to dispute claim with its foster-brother—man. If there be no cow at the door, it may be assumed that the milk has received an addition of water;—but look at that poor half-starved diminutive animal—now returning from

its morning's round—and what quality of beverage can you expect, unadulterated though it be?

The cows of this part of Bengal are, in truth, a poor set of creatures; very small,—slender-limbed, and, from bad fodder and little or no pasturage, thin as a plough. They are, almost invariably, entirely white and exceedingly timid, with a physiognomic expression that, notwithstanding their jet-black eyes, might seem to speak—milk and water itself.

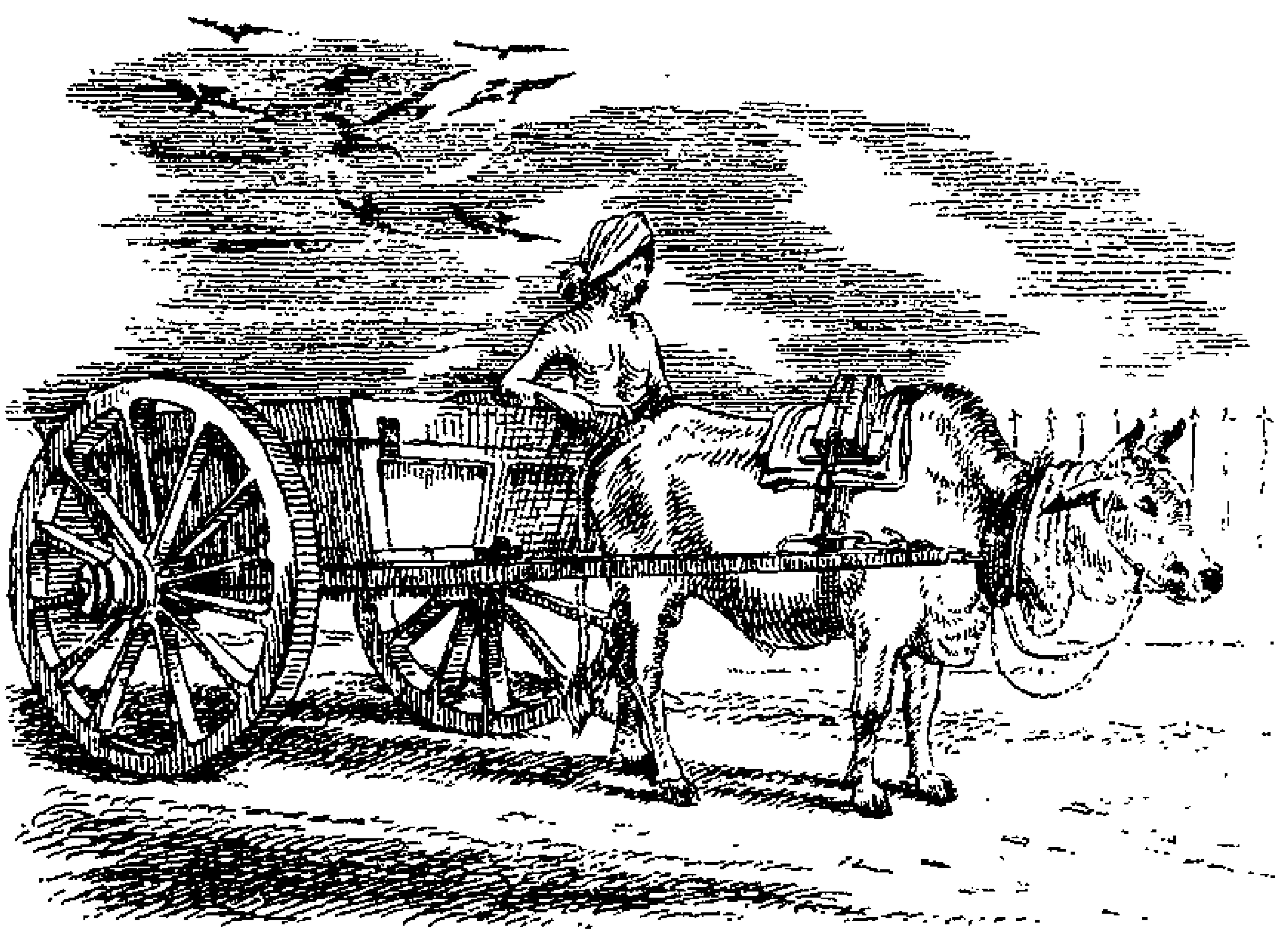
There is a very interesting description of dwarf cattle called 'Gyna' occasionally brought down to Calcutta on board the steamers from Allahabad. They are just Bengal cows in miniature—only in wonderfully better condition; and being thus in the superlative degree small, are no less interesting as objects of curiosity here, than convenient as live stock on board the steamers, where their diminutive size occasions the occupation of little room. Their flesh is said to be delicious,—but there is that in their appearance (to the credit side of human nature let me say it) which I believe more frequently pleads successfully for their lives than tempts to their destruction. Their average height is gener-



ally about 2 feet 8 inches—and of one which I lately measured, the circumference round the smallest part of the fore-leg was only 4¼ inches!

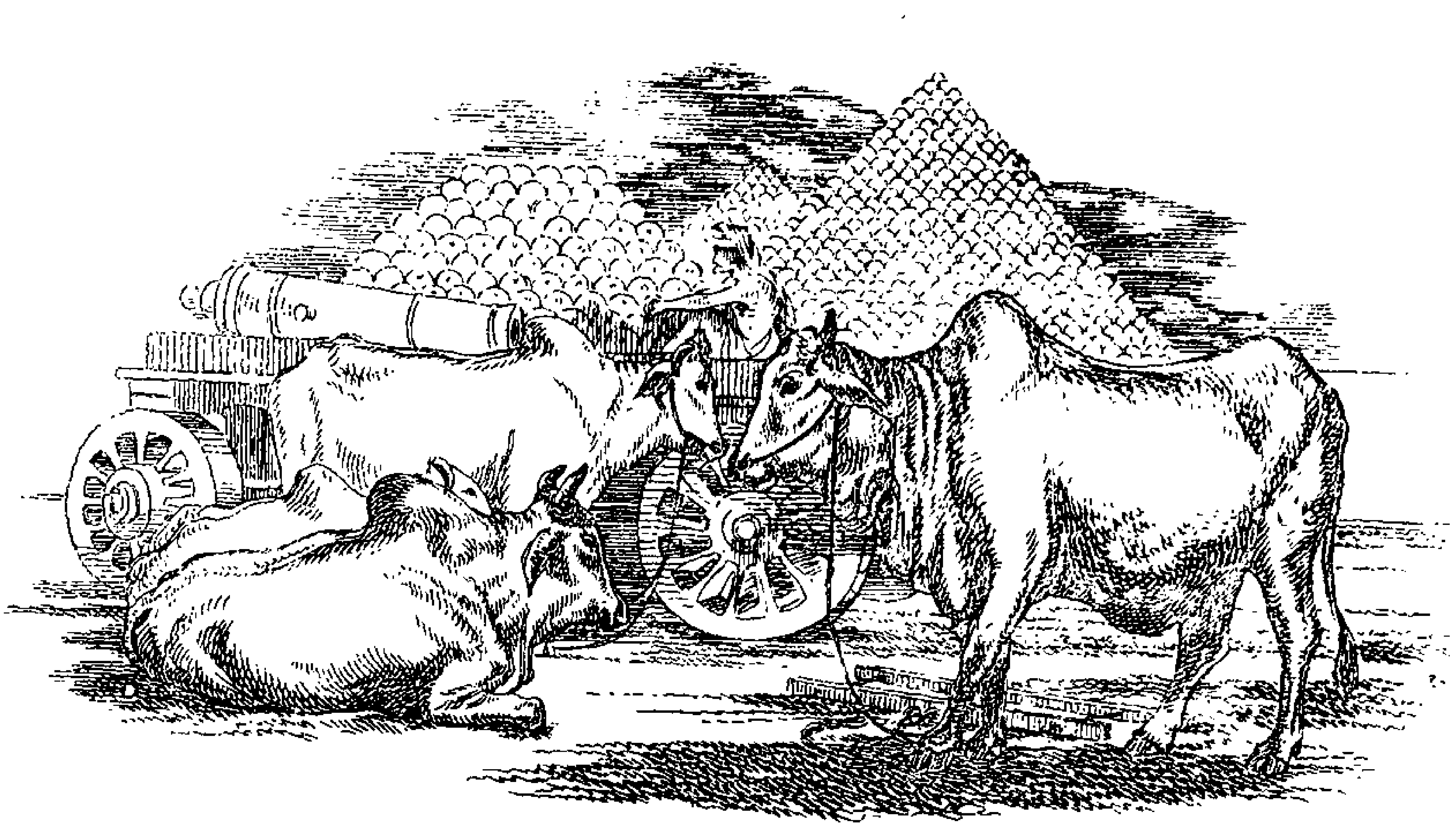
The contrast which the ordinary Bengal cow forms with most other of the horned cattle of India is remarkable. The impudent brahmunee-bull, sleek as a race-horse, and fatted, by "voluntary contributions,"—or, at least, under protection of that freedom to which his consecrated character gave license, permitted to fatten himself,—as though for prize competition, was until lately—and indeed even yet is—sufficiently marked—but, in the city, his glory has departed! Thanks to a happy thought, and the courage of two of our conservancy officials, the whole body of these saucy pensioners, about three hundred in number, that erst were wont to roam at large through the city—levelling a brute kind of black-mail on poor modees, or hucksters, and Hindoo grain merchants—have been "pressed" into the service of government, and may now be seen, during the morning hours, "earning an honest livelihood" by drawing the conservancy scavenger carts!

In this duty, shafts, saddle and collar taking place of the cruel wooden or bamboo yoke, used nearly all over India, and the animals being otherwise under charge of a European conservancy officer, their case is of course infinitely superior to that of the poor cows, whose sufferings your heart would bleed to witness.



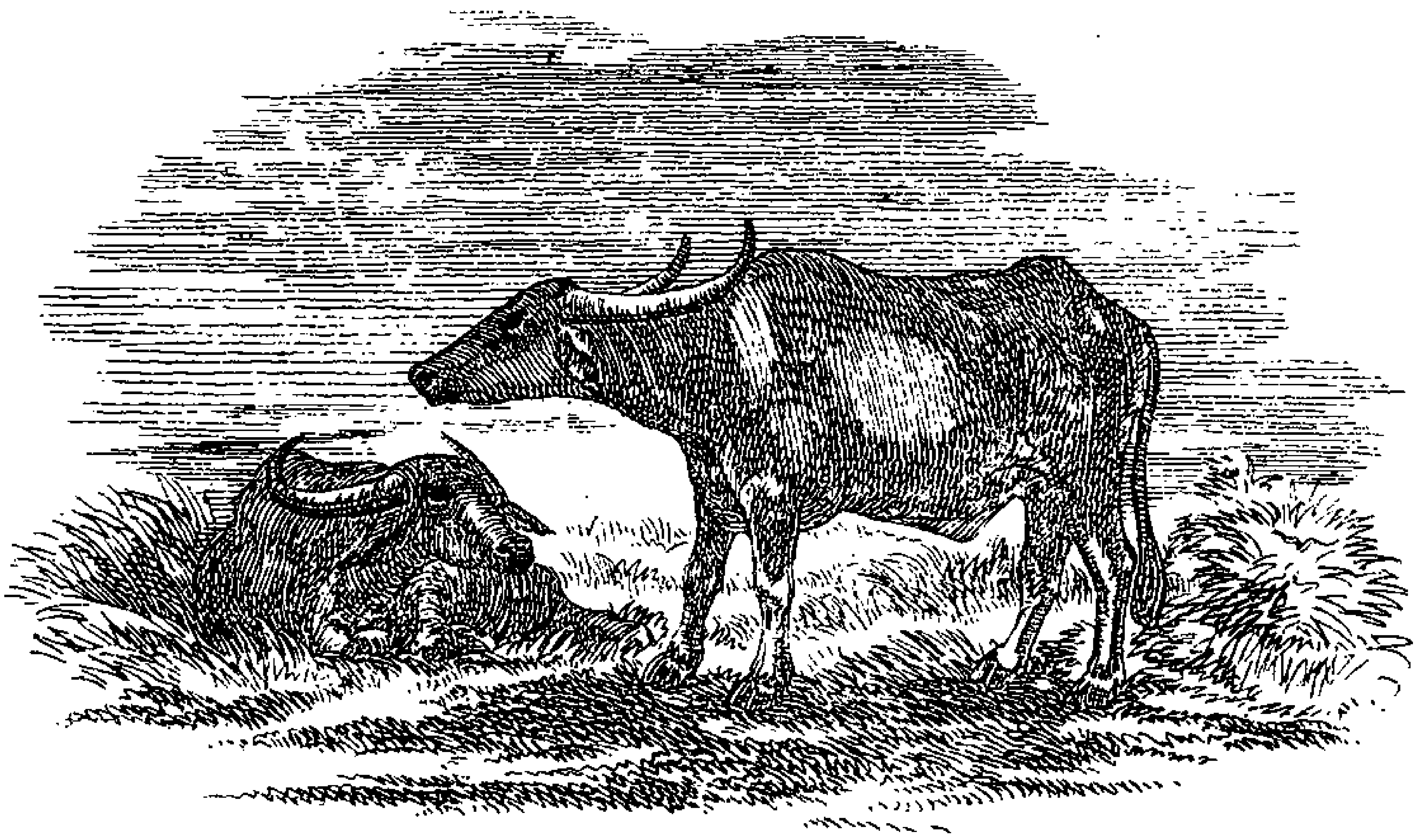
The brahmunee-bull, indeed, has but *improved* his condition, by exchanging a gross and unwieldy obesity—under which he would grunt like an overfed boar at every ten paces—for that more wholesome lightness which exercise secures! Some of these creatures have been known to be the terror (as I doubt not they yet are in places beyond the city) of the neighbourhood where they located.

Far greater yet is the contrast between the poor cows and the fine gigantic oxen of the upper provinces, that recall to mind some of Barclay and Perkins' or Booth's beautiful horses by the side of a costermonger's hack. The noble looking cattle to which I am referring are used almost exclusively, in Calcutta, by the government commissariat, and may be seen, more particularly about



the arsenal, in Fort William, drawing the heavy guns and shot on ponderous trucks which no other than a team of such cattle could move.

Above all, however, because in spirit as well as body, is the contrast with the ferocious buffalo, an animal which, when provoked, may be ranked amongst the



most fierce, daring and powerful of the Indian jungle. He fears neither proud man nor lordly tiger : in a conflict with the latter even a domesticated buffalo

has been known to come off victorious. In "Williamson's Oriental Field-Sports" mention is made of a wild buffalo measuring six feet high at the shoulder, nearly a yard in breadth across the chest, with horns five feet and a half in length! Specimens, three and four feet in length, may frequently be seen on the stair-cases and in the halls of our sporting gentry.

I have had no opportunities of observing this beast in the freedom of its native wildernesses, but the same animal may be seen in a state of subjection all over the country. I say subjection, because it cannot be termed tameness, some caution being necessary in keeping them.—Williamson says:—

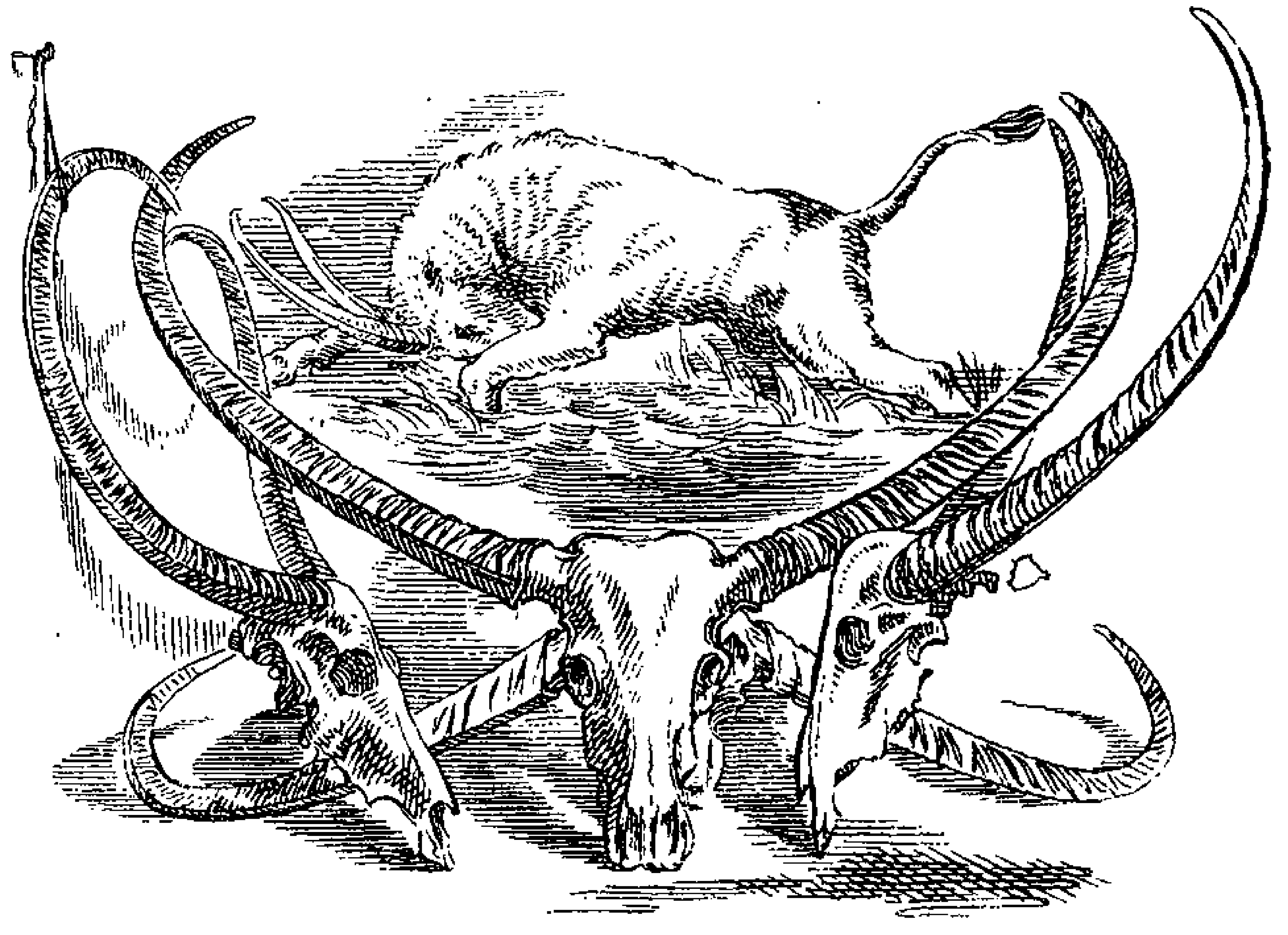
"The whole race, whether wild or tame, have an eye full of mischief, and are never on any occasion to be trusted. Even among the domesticated herds there appears a certain jealousy of strangers, and especially of Europeans, whom they view with a suspicious glance, and not unfrequently attack without any warning; all the cattle in India have a similar propensity."—

There is certainly no respect for a fair race (or the fair sex either) amongst the animal creation of India. The poor Indian bullock, that submits with patience to the tortures inflicted by his inhuman drivers—men of his own soil—shrinks from the approach of a European as though the indifference with which its sufferings are regarded by those who have the power, but use it not, to "stay the persecution and the pain," belied the assertion that a Cowper had ever written, or a British enactment ever passed in *other* lands, in favour of its species; and a pariah dog starts up and yelps at the appearance of a white face as though he had seen a bogie or a tiger! During my late brief stay in Rangoon, walking out one morning with a resident friend, we found ourselves in the rear of a herd of cattle, and a company of poor Burmese, all wending their way towards the great Pagoda, when a sudden and continuous commotion, of which we proved to be the innocent cause, took place in the herd.—"What's the matter with the cows this morning!" exclaimed an old woman to her companions, astonished at the unwonted disorder; when turning round and discovering us, she added, in a self-satisfied tone—"Oh! it's these white people."

Domestic buffaloes are to be met with near, and even in Calcutta, but their use is more general, and their services more needed, by planters and agriculturists residing near the animal's natural regions, the interior portions of the country, where jungles and swamps abound. They are used for ploughing, draught, and sometimes load, and although they only work from morning until noon, their great strength and size, however deteriorated as compared with the condition of the original wild stock, accomplish as much work within that period, as an ordinary bullock can get through in a whole day. Their keep may be said to cost little more than the wages of the herdsman, for, as I understand, they are not commonly allowed grain, the jungles furnish them with the whole or principal part of their food. At or before noon they cease work, retire to the lakes or swamps and wallow until sun-set.

They are then driven home, fastened, by a peg in the ground, near a fire, and well *smoked*, to clear and protect them from the musquitoes, with a very large description of which tormenter the jungles up the country are infested. This done, they are driven to the jungles to graze all night, the herdsman, "seated on the loins of his favourite," confident of safety, though in the very haunts of the dreaded tiger.

Upon first sight of these animals, when in the enjoyment of their sweetest luxury the bath,—not in "stream pellucid" but in quagmire muddy—they might pass, with a careless eye, for heaps of earth, or logs of wood, projecting from the water, as their colour, a slate-black, renders them almost indistinguishable, till a near approach, from the turbid pool in which they may be wallowing. Nothing more, probably, is visible, than a small portion of the back, the muzzles and horns, which are generally full a yard long, —not placed, as in cows, upright or forward, but inclining back, so that in butting, the head is bent down between the fore-legs in order to throw the horns forward. The impetuosity of their rush, which prevents their turning or recovering suddenly, together with the fact of their losing sight of the



object of their fury after they have once taken aim, affords the only chance of a person's escape.—To oppose an offended buffalo, otherwise than with a rifle-ball, is vain: to fly, except on a swift horse, useless: presence of mind to stand still till the enemy is up, and then slip aside and seek a hiding or retreat, are, I understand, the only terms upon which he is likely to part with a visitor.

——— But where am I leading you!—and what estimate will you form of our condition, social and domestic, when I associate with the latter wild beasts of the forest, as though we were Bosh-wanas in kraals, or squatters of the Prairies!

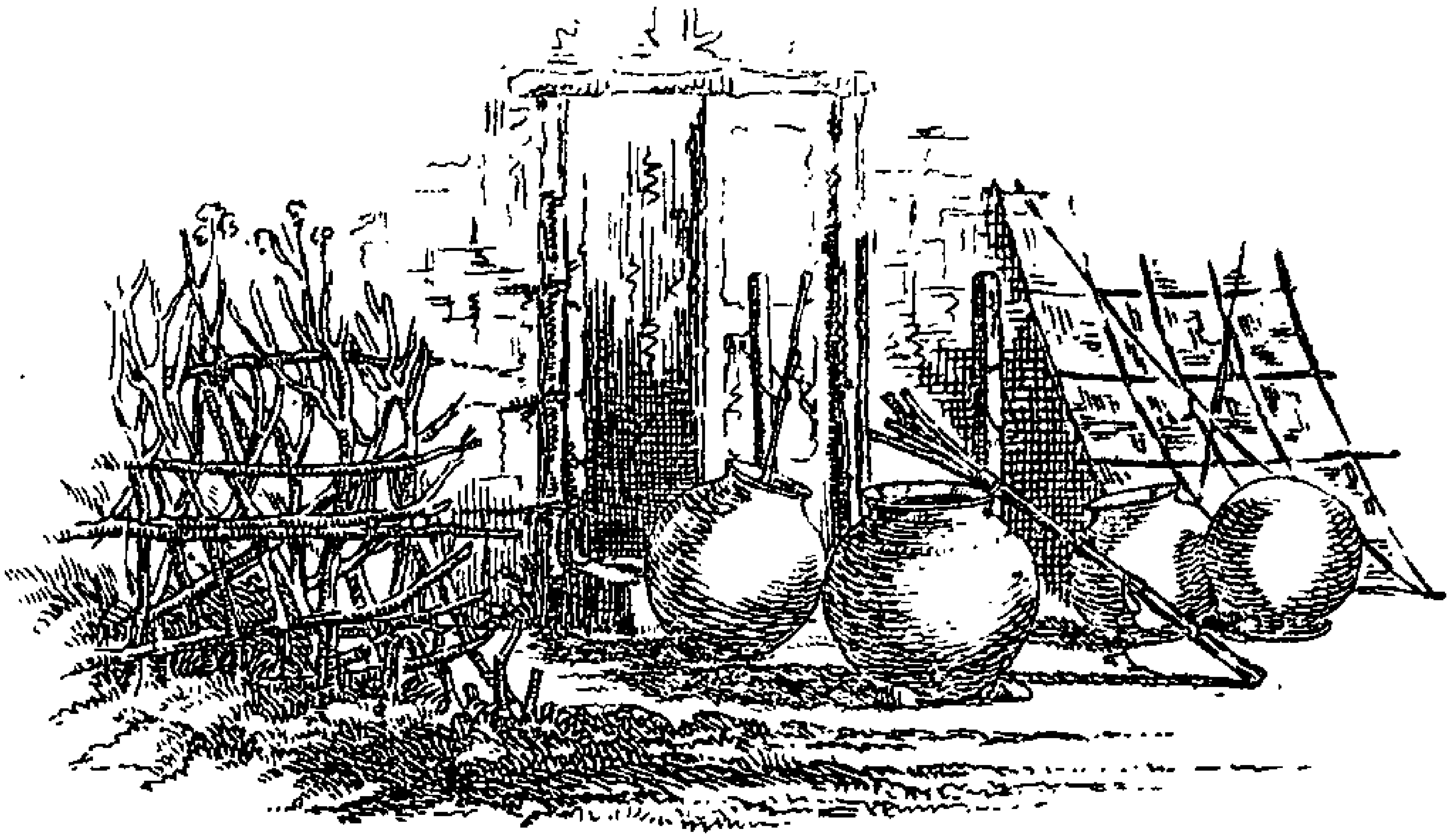
Let us, then, return to the affairs of the dairy, and though I cannot yet dismiss the buffalo from your attention, I will at least render the subject subservient to the legitimate objects of our survey.

Having noticed the extreme poorness of the cow-milk in Calcutta, you will conclude that the butter partakes but in due proportion of its virtues. "Excellent butter," says Miss Emma Roberts, "may be made in India, if care be taken that the cows be well fed. Where they can get plenty of lucerne and other nourishing grasses, their milk is rich, and easily churned into the very best description of butter; but under less favourable circumstances, it will never attain the proper degree of consistence."

So poor, however, is our city commodity that, in order to get rid, as much as possible, of its aqueous portion, it is a general practice to *boil* the milk before bringing it to table. It is seldom therefore, in Calcutta, that we have the pleasure of *cooling* our tea with milk, which is brought to the board steaming hot. Scalding milk, moreover, which is not intended for immediate use, prevents its acidulating; and it is in effecting this end that milk, obtained otherwise than from the cow at the door, is found to have become smoky, in consequence of the cow-herds' habit of drying their earthen vessels, inverted, over a fire to *purify* them.

Buffalo-milk, though preferred by the natives, and not altogether rejected by Europeans, is not used by the latter where cow-milk can be obtained. The former is exceedingly rich, thick and nutritious: mixed with rice and cooked after various fashions, it forms a principal ingredient in the food of the herdsmen, who are a healthy, athletic set of people. Butter made from buffalo-milk, partakes, of course, of its peculiarities, and is not therefore (knowingly) used by Europeans, to whom its "tallowy" flavour is objectionable; but I am told that the natives are in the habit of availing themselves of the richness and cheapness of the milk by mixing it with that of the cow from which they manufacture our butter.

In the process, to which I have now alluded, as commonly conducted in Calcutta, the dairy-maid is indeed, literally, abroad. A post being fixed in the ground, before the door of the butter-man's hut, and probably in a dusty road, an earthenware vessel, containing the milk, is fastened to its side. The churn-rod, which is nothing more than a piece of bamboo, split across at one extremity, and kept open by two small pegs or cross-pieces, is then inserted into the vessel,—its upper and middle parts working within rings, made fast to the post, and constructed of twisted bamboo. The dairy-man now squatting himself before it, and passing the centre of a cord twice round the churn-rod, twirls it backwards and forwards, and as the small particles of



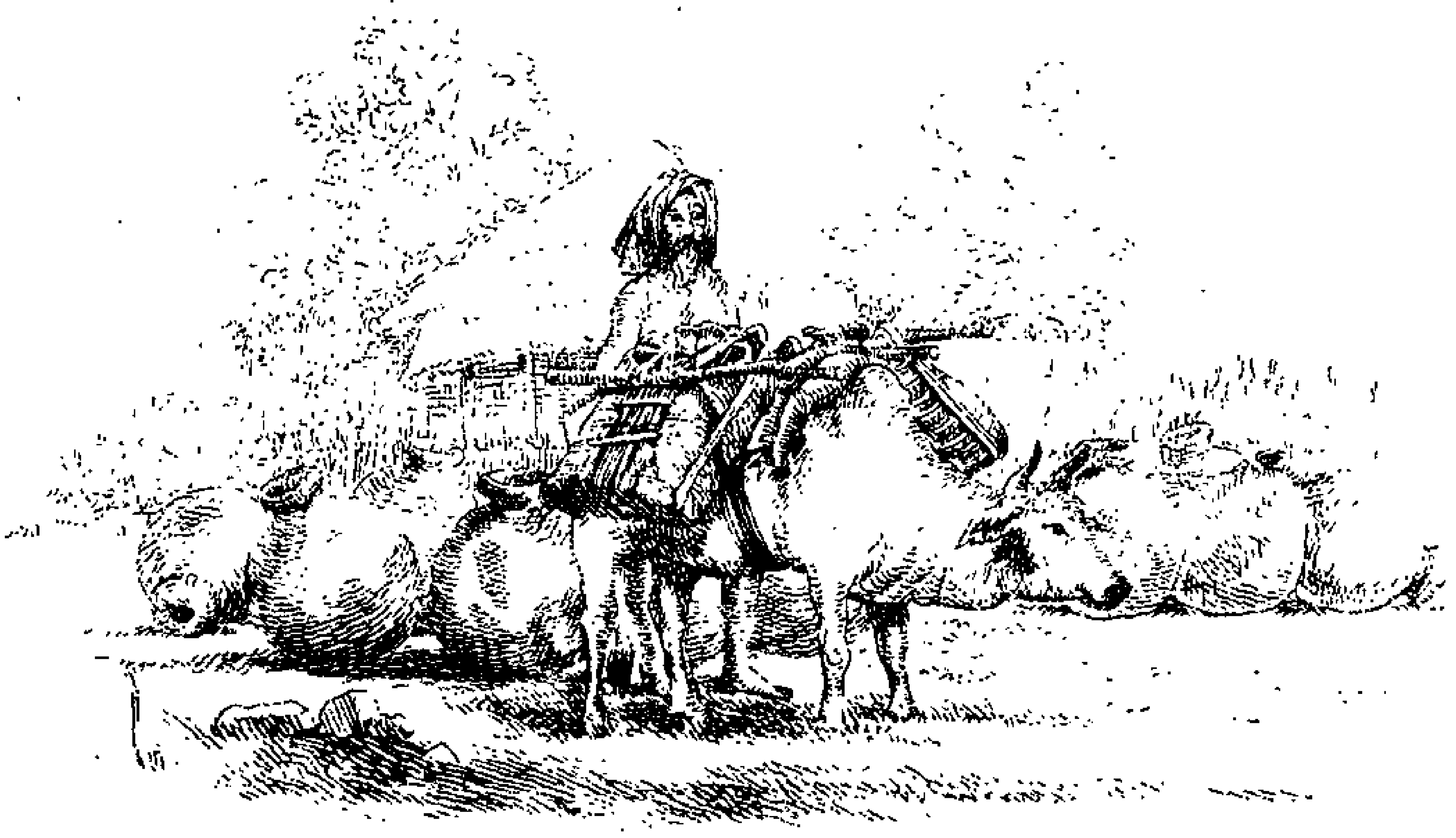
butter rise to the surface, an assistant skims them off with his hands, and proceeds in like manner till the work is completed. The water being then pressed from it,—or perhaps not, for that depends upon the rate at which it is to be sold—you have the Calcutta butter.

We are not, however, dependent upon the Calcutta manufacturers. The services of men who will bring or send it a distance of 12 and 16 miles daily may be engaged, from whom it can be obtained of a far superior quality to any made in the city. From the military cantonment of Barrackpore, and its opposite neighbour Serampore, and also from Acra and Budge-Budge, villages to the south of Calcutta, very excellent butter is procurable.

I know nothing of the operation at these latter places,—I dare say conducted with no more taste than here,—but at Acra, there was until lately, an English farm, belonging to Mr. Greenfield, where matters were very differently managed, as Mrs. Greenfield herself superintended the affairs of the dairy. This farm, I regret to say, has met the fate of many other enterprizing undertakings, and fallen to the ground; a further evidence I believe of the difficulty of Europeans competing with the natives of the soil in pursuits not depending on scientific acquirements, or individual skill of the master, but on that kind of knowledge which the native quickly picks up, and that economy in which every circumstance favours his excelling. To Mr. Greenfield, I do not doubt, we are indebted in a great degree for that instructive pioneership which has made the butter manufactured all about the neighbourhood of Acra and Budge-Budge as different to the trashy produce of the city as Devonshire clouted cream is to milk and water. Of course there are important local advantages to be considered. To greater care of the makers, at the places I have mentioned, will be added superior food for the cows. The further from the city, the better pasturage, consequently, better milk and better butter. At Bandel, a Portuguese settlement about thirty miles up the river, you may obtain cheese, which might be compared to *York cream-cheese.* At Dacca, a city to the N. E. of Calcutta,—the chief seat of the famous muslin manu-

factures, and once the capital of Bengal, a description of cheese is manufactured, somewhat inferior, perhaps, to *single Gloucester*, and much like what I should suppose the *Dutch-cheese* would be if divested of its salt. At Hissar, also, a small town situated to the N. W. of Dehlee, in the Hurriana country, containing a government stud establishment, where a large body of cows—(a cross breed between the Hurriana, English, and Nagore cattle,) are kept for the purpose of affording nourishment to the colts, a waste of the surplus milk is avoided by the manufacture of butter and cheese.—The former is considered the finest in upper India;—the latter is thought by many persons to be equal to *Parmazan*, and Miss E. Roberts calls it super-excellent. The supply is, however, limited, and I do not believe it is procurable in Calcutta.

It was at this place, Hissar, where, the celebrated Colonel Skinner had a large establishment of cattle, and a farm which formed an object of attractive interest to all European visitors.



A manufacture of more extensive mercantile importance than that of which we have just disposed, although connected with it, and of considerably less value, now claims our notice. The use of butter is almost exclusively confined to the European population, but the consumption of *ghee*—the substitute for the former article, and universal accompaniment to almost every alimentary compound amongst the natives, whether worshippers of Brumha or Mohummud, extends throughout their almost countless numbers from the Himalayas to the sea.

This indispensable article of Indian diet is nothing more than butter, melted, simmered, and skimmed over a slow fire, and then cooled, in which condition it will remain sweet for a length of time,—probably six months, if kept in a cool situation. There are two kinds. The one is made from milk

of the cow,—the other from that of the buffalo. A portion of the former is prepared from the remnant of a previous day's butter, which in India is seldom esteemed fit for use beyond a day after that of its manufacture; but where cows are plentiful and butter in no demand, and that must be the case wherever there are no Europeans, cow-keepers can do no better than convert their surplus milk into ghee.—The buffalo produce, which is more common, more plentiful, and one-sixth cheaper, is a preparation unconnected with any other, and forms an article, as I have already intimated, of considerable commerce, which is brought down in large quantities from all parts of the interior. There is an extensive mart for this article at Patna, from whence it is conveyed in large leathern bags, called coopas or dubbas, to Calcutta. Its price is about one half that of butter, the rate of which varies from twenty to twelve chuttaks for the roopee, or from one shilling to eighteen pence per lb.

Ghee is used for all culinary purposes, and in a country, the poor of which consists almost entirely of Hindoos and Moosulmâns, the one *sparing*, the other *abominating* the hog, a material obstacle exists to the introduction of the only other fitting material for the like purpose,—because, albeit the Chinese manufacture lard, as I have said, which is exported in large quantities to the Mauritius, and although it is procurable also from the Kouras, a low caste of Hindoos in the Tiretta Bazar,—whilst Mohummudan servants continue to be our domestic purveyors, its consumption, in place of ghee, will never be a voluntary proceeding—and that for a reason doubly influential. A friend, familiar with these things, and speaking of his own domestic circle as the only known exception to the consumption of ghee, observes—" We, however, use only lard for cooking purposes, having found by experience that where ghee is supplied to the cook, he and the servants take the lion's share of it! Good lard is better for cooking purposes than ghee, as it has not the strong, and to most Europeans the unpleasant smell of the latter."

As you have doubtless often heard of the extreme simplicity in diet of the natives of India, you may be surprised to find the extent to which this article, ghee, is in use amongst them. In fact many of the Hindoos, although they eat no animal food, live far more richly than those who do. A lady, enquiring of a Hindoo how it was that, refusing to touch cow-meat, he would make such plentiful use of the milk, was bluntly answered—" Mem, we drink of our mother's milk, but we cannot eat of her flesh!"

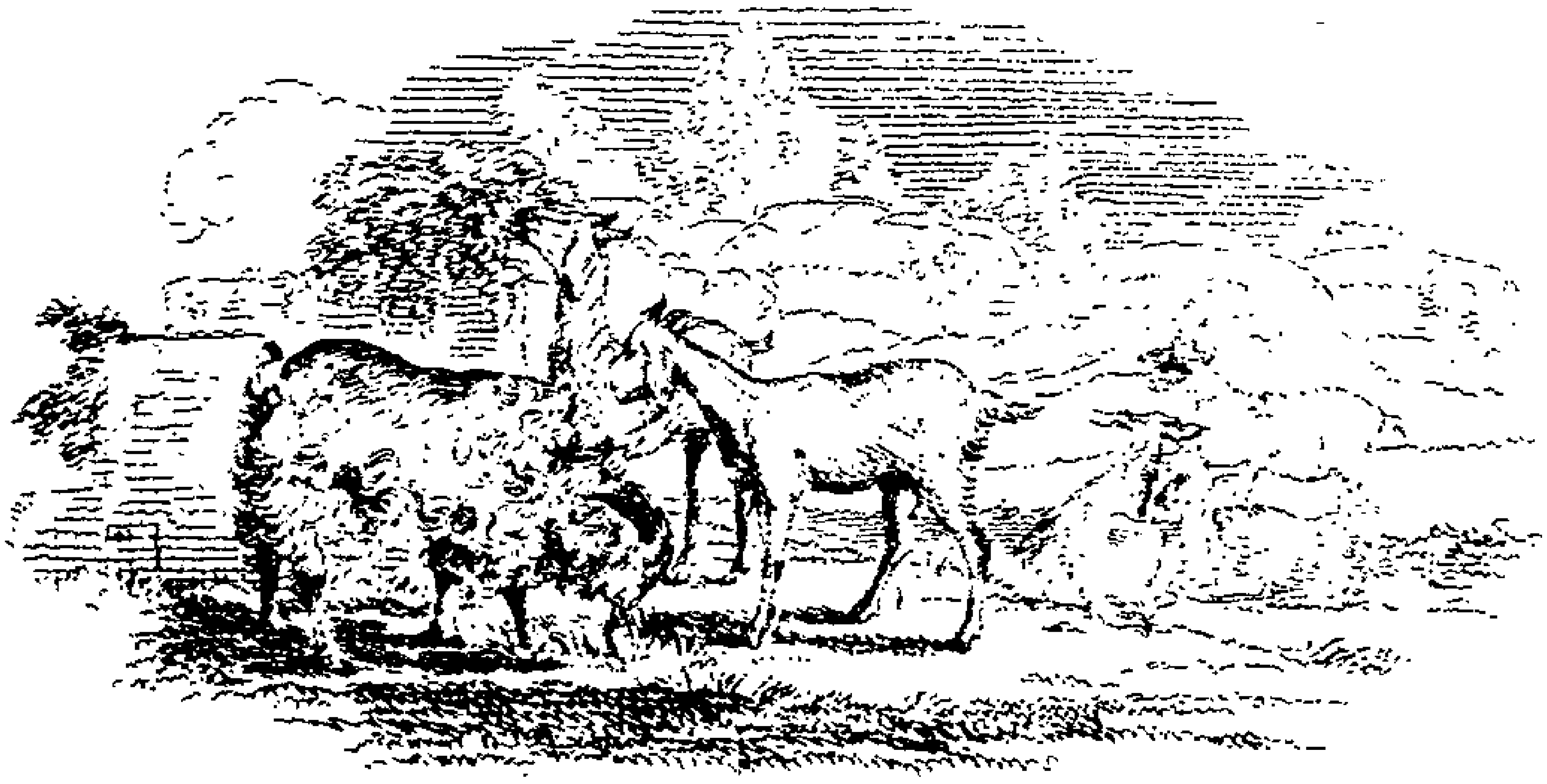
" Ghee and idleness," says Williamson, " cause one-half of the natives' ailings." This is no doubt true of certain classes, but is not altogether applicable to the lower orders; the greater portion of whom, notwithstanding more particularly the Calcutta Moosulmâns, who rise later, and are more dissolute in their habits, than the Hindoos, are in their manners *slow* to a proverb, voluntary activity or energy being seldom observable in anything they do.

To the natives generally, however, I believe that nothing can be too rich; they are as fond of grease as the Esquimaux, and eat the raw ghee in large quantities with their rice and bread.

Williamson states that the natives "scruple not to eat a pound or more of it, and that perhaps not of the sweetest sort, without any accompaniment of bread, &c."—But I have the assurance of a gentleman that he has known an up-country Hindoo eat two *seers* of ghee daily, and *heard* of much more being eaten. "Half a seer (1 lb.) per diem is the quantity used by those who can afford to fatten themselves"—so says the same authority.*

Indeed Europeans themselves, almost unconsciously, consume this article to a degree that cannot but be very unwholesome. Instead of being provided with food of that plain nature best suited to the climate, it seems to be the opinion of our Indian purveyors, when left to themselves, that nothing is so proper as that which is swimming in grease, or burning hot with chillies,—and the habit thus acquired by many Europeans, but more particularly by persons born and bred in the country, of living on rich and stimulating food, so strengthens with its growth as to be neither observed nor checked.

We have now exhausted all which I can suppose likely to interest you connected with the Dairy—but yonder group of small horns may be allowed to suggest the addition of a few words.



Goat milk is by many persons preferred, and considered infinitely superior to cow milk for use in tea. Voyagers in India, therefore, need seldom be

* A gentleman, on returning from a tour in upper India, favoured me with a statement, which he noted down upon the spot, of the ordinary daily food of a Hindoo *Puhiwan*, or Athlete in the service of the Nuwaub of Banda, from which it may be seen that Asiatic stamina and courage are not always sustained upon boiled rice and escalent roots.

Rice	*Seers.*	1 0	Mulsee *(Cream)*	*Seers.*	½
Atta *(Meal)*	„	0 ½	Milk	„	½
Meat *(Kid or Mutton)*	„	3 0	Bhuttasa *(Baked Sweetmeat of sugar)*	„	¼
Jhilabee *(Sweetmeat of flour, sugar, &c.)*	„	0 ½	Ghee	„	¾

Total lbs. 14

without that almost indispensable adjunct to the "inner man" comforts of a sea voyage. It is certainly not the cost of purchase which makes the cow so rarely seen in country ships, but the inconvenience of their carriage—the paucity of passengers, and the indifference of sailors, because a Bengal milk cow can be purchased for 8 and 10 Roopees, whilst a goat may be obtained for 5 or 6 and occupies but little space. In India, goats are not only plentiful in number, but in kind. The finest are those which are bred in the country about Ullahabad and the Jumna river,—thence called, by those who reside upon its northern side, *Jumna-paree*,—that is—*over the Jumna*.

Let us now take a peep into the stable.

In a climate so little congenial to European habits and constitutions, where a burning sun at one time, and almost incessant rains at another, fill up the chief portion of the cycle, you will at once recognize the necessity of a conveyance, of some kind, for those persons whose professions summon them from home.

The modes of conveyance are six in number.—First—the English chariot—used by our "governors, and judges, and elders and rulers of the provinces." To these I should add our doctors,—whilst in the evening, but most probably in some open description of English carriage, suited to the period of the day, may be seen the ladies, not only of the functionaries I have named, but of all whose means may enable them to afford their wives and daughters about the only out-door re-creation which an Indian city life permits them, with that degree of advantage and comfort which a closed carriage does not admit.

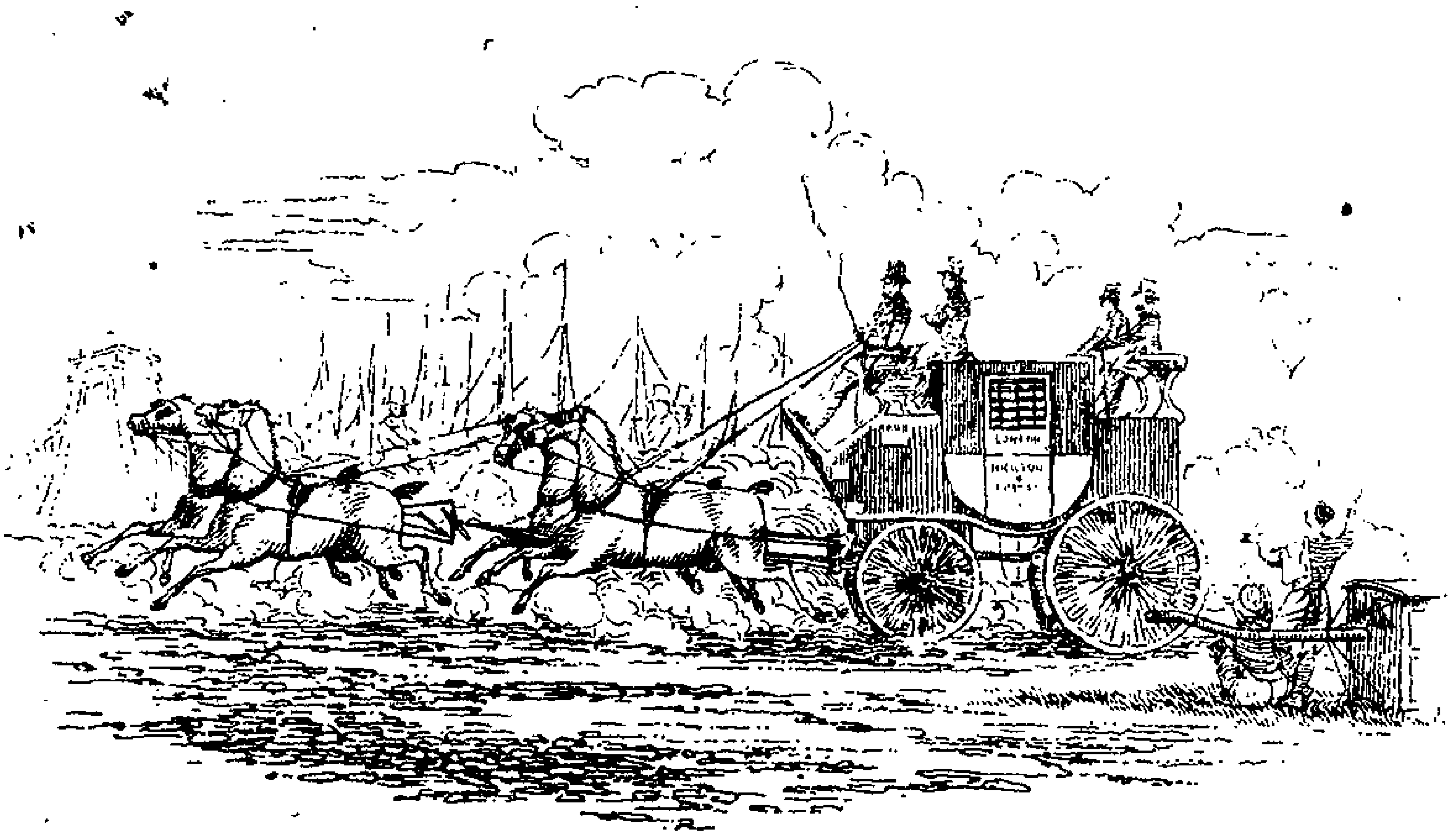
The ground which forms the Calcutta ride is a circuit of remarkably fine road on the south face of the city,—full three miles in extent, and encompassing the noble and ingenious stronghold of Fort William,—but the portion principally chosen for the evening's drive is that part of it on the bank of the river, running between the city and Fort William, termed the *Strand*.—This, between the hours of six and seven in the evening, presents an appearance which I can compare to nothing else (unless to a similar scene in Hyde Park,) than a little communication which the ants have discovered with the jam or jelly-jar,—but—to carry the simile yet further—finding an insurmountable gap, are traversing the brink in haste and anxiety. The English ships, breasting at times, in a line, the whole road, appear to act like magnets from the north; forming the connecting link with home, family, and friends; recalling the most endeared associations of the past, and the novel and interesting reminiscences of the voyage; towards the identical barque, haply, on which that strange and isolated period was spent—

"As the sun-flower to its God,"

so many a wishful, longing eye is turned.

We some time back had rather a novel, and, to English eyes, very welcome addition to the necessarily limited gaieties and attractions of our Esplanade: —nothing less than a "London and Brighton" coach—plying on the road "to Fort William in Bengal!"

It "astonished the natives," and of Europeans, alike delighted the young and the old,—many of the latter not having seen such a thing for thirty and forty years! It was landed from the '*Zenobia*' in the same condition in which it had left the docks in London,—garnished with the very mud of the English roads, which it seemed almost a sin to wash from the wheels.



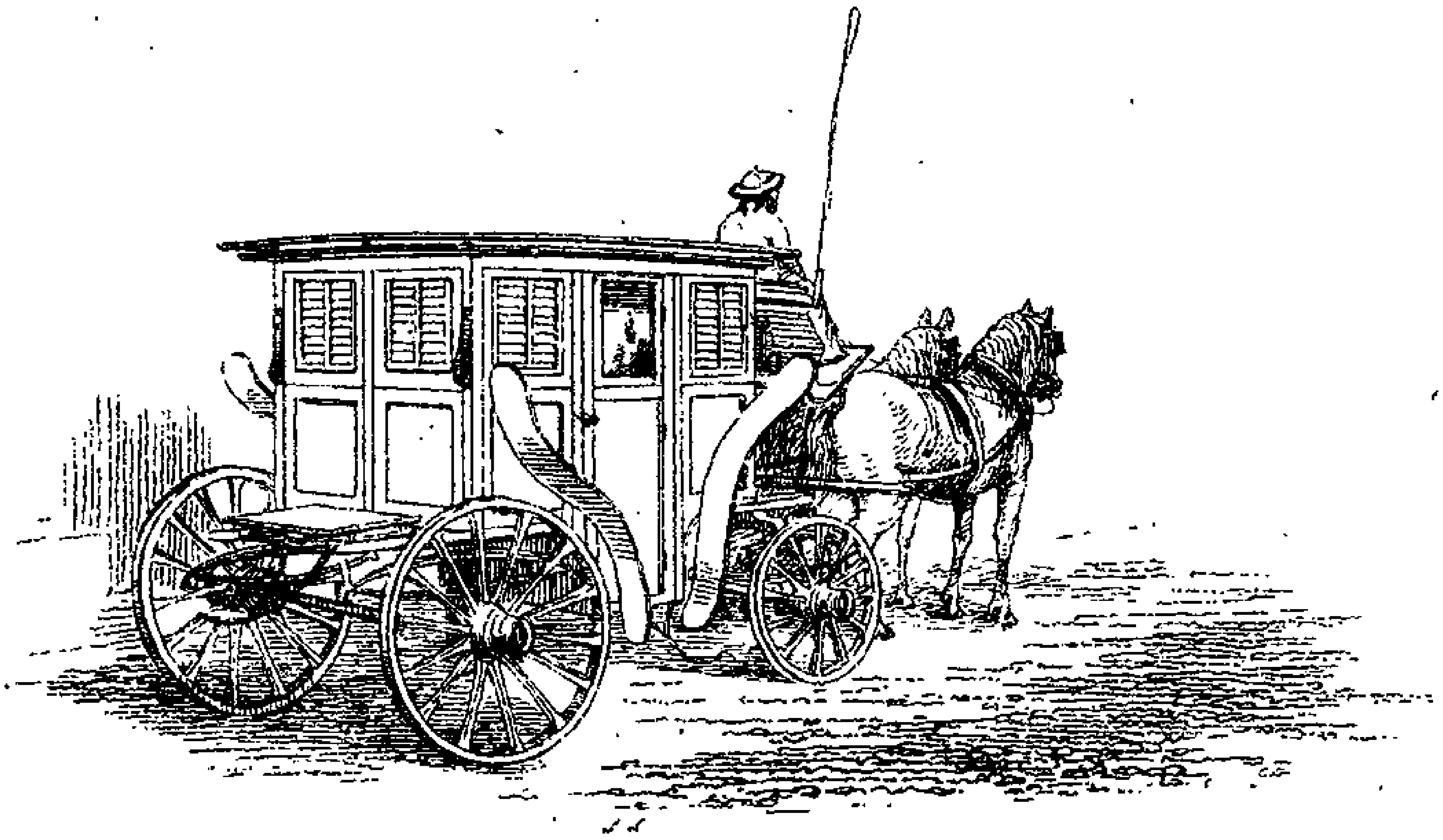
The first appearance of this extraordinary looking machine, with its splendid team, dashing through Calcutta, under the guidance of its skilful and spirited owner, Mr. Thomas Holroyd, created no small sensation in so, comparatively, sober a community.

To the new arrival, however, our Strand and Esplanade drive has other features of novelty and interest. The soft blue or grey eyes of the Anglo-Saxon, and piercing black of the Anglo-Indian are there to claim their accustomed supremacy of attraction; but these will readily yield in point of *novelty* to minor attractions. The variety of conveyances (with which I am about to familiarize you) the motley cavalcade of all ranks and conditions, all colours, nations and costume, do not fail to furnish matter to observe and to amuse. The substantial but sober barouche of a deputy governor, a judge, the opulent English merchant, and Armenian gentry, far outshone in brilliancy of European equipage by "Young Bengal"—youths of twenty and twenty-five years of age, glittering in gold caps and zones over purple and crimson velvet

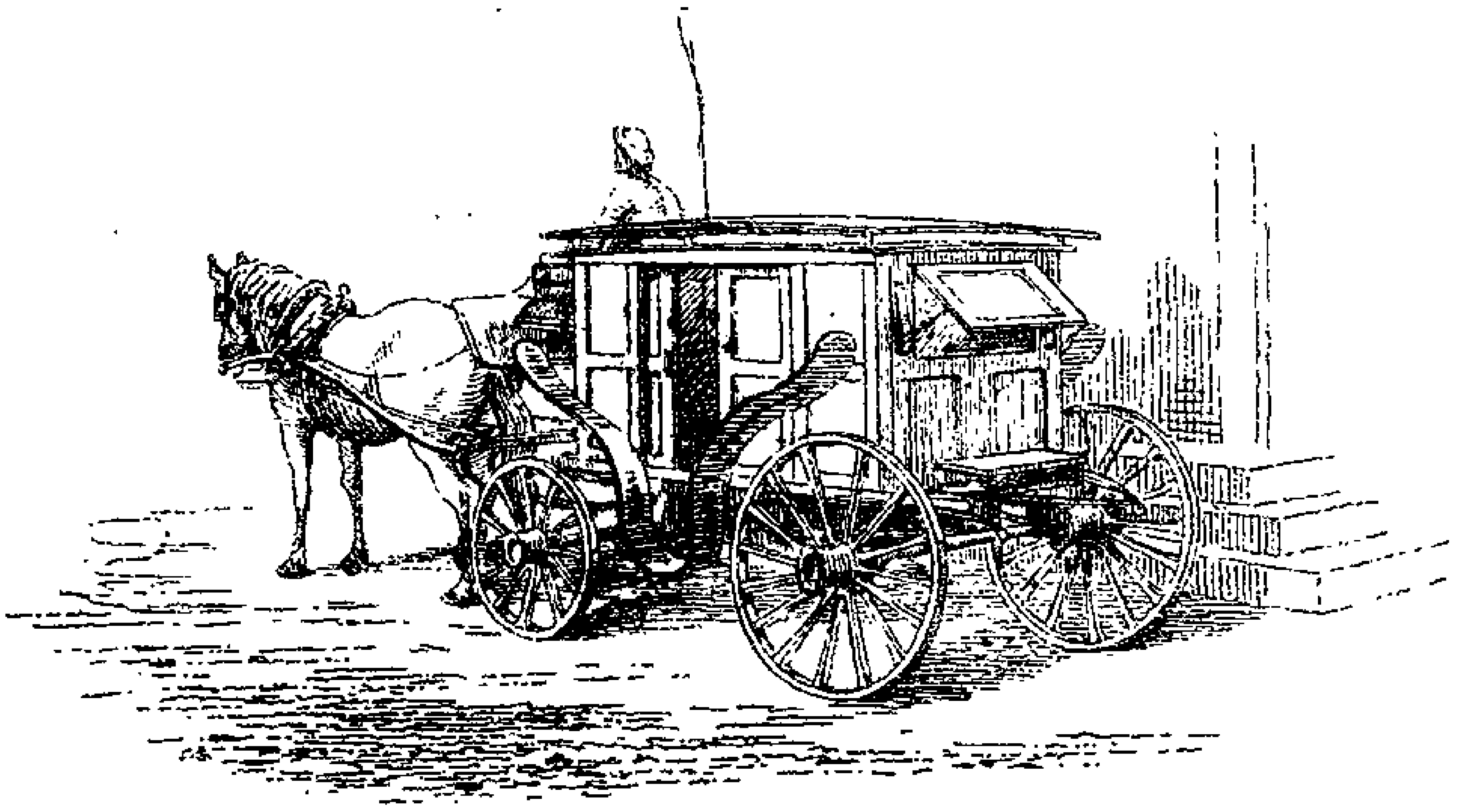
vests;—quiet, unostentatious families, European or East-Indian, in the several varieties of palankeen carriage, great and small;—the modest bachelor merchant or broker, in his brougham—parties of substantial, white-muslin'd baboos, or scarlet turban'd Marwarrees—rich native merchants—in lofty and very old-fashioned English carriages or landaus; the Parsees in their singular looking caps, and snow white garments;—bachelors of "high and low degree"—from the young civilian, or well-to-do merchant, and ship commander, down to the poor and imprudent writer on fifty rupees per month—East-Indian or Portuguese youths, who imbibe all the love of display which may exist in their European models, without the means of supporting it,—depriving themselves of real necessities for artificial wants,—to dress finely—to dance well—and to ride—in their buggies. Sprinklings of the gold bands of veteran and other officers on presidency staff employ,—of the Honorable Company's marine, or it may be of the Royal navy, when a frigate or man-of-war brig chances to pay us a visit. All these flanked by a pretty numerous assemblage of equestrians—ladies, army officers and private gentlemen, the majority not less handsomely mounted than the grave Arab in his orient robes, gently pacing his beautiful grey amongst them as though to tempt the offer of a purchase. I should not forget again to mention "Young Bengal," who here, in more manly spirit, may be seen managing his 'new-south-waler,' or English horse, his dress accommodated to the saddle by the addition of European trowsers and wellington boots! Vestiges also of the old school, and of very old Indian times, may occasionally be seen to mingle with the crowd; orthodox Hindoo nobles—scions of the old rajahs of Bengal, who, rigidly holding to the tenets and practices of their faith, retain also the old costume in all its integrity; whilst the Mysore princes, grand-children of the renowned Sooltân Tippoo Sâhib, and amongst the most quiet, contented and retiring of our fellow-denizens—riding abroad, sometimes on horseback, and at others in modest palkee carriages, carry our thoughts back to the early history of British India, when Cornwallis governed and a Wellesley fought.

To the old resident, to whom all these things are stale and uninteresting, the attractions of the evening drive are of course limited to that relief which a change from the cares and labours of an Indian day to the rest and cool atmosphere of its evening, amidst at least the cheering influence of the social throng, affords; but to minds susceptible of pleasure from other sources, the view of the noble shipping on the river, backed by the occasionally gorgeous beauties of an eastern 'sun-set,' must add an amount of attraction that can hardly be looked upon with indifference.

To proceed with our conveyances. Of the Brougham, being strictly a European carriage, nothing need be said. The third description of conveyance is the Palkee Gâree or Palankeen carriage; generally a light, commodious and convenient vehicle—peculiar to the country. Like other carriages it necessitates as many grooms as there are horses, of which there may be one or two



(generally the latter) according to the size and weight of the gâree. Then follows a smaller description of palkee gâree, having sliding panels instead



of doors, and requiring but one horse,—being, indeed, but an improvement upon the little *Brownberry*. This last, which is nothing more than a poleless palankeen placed on wheels, dispenses with a coachman, the *syce,* or groom, running by the horse's side.—According to report it took its rise from a circumstance I may briefly mention.

In the year 1828 there was a general " strike" of the Palankeen or Palkee Ooriah bearers,—a large body of men, natives of Orissa, who may be called the porters, sedan chair—or hackney-coachmen of India. Now if you can imagine the impositions to which the people of London would be subjected, were there no laws to regulate hackney-coach, cab, or omnibus affairs, you will also be enabled to form an idea of the greater extent of inconvenience suffered by the inhabitants here, up to the period I have mentioned, for there were no regulations whatever. The grievances at length occasioned public complaints

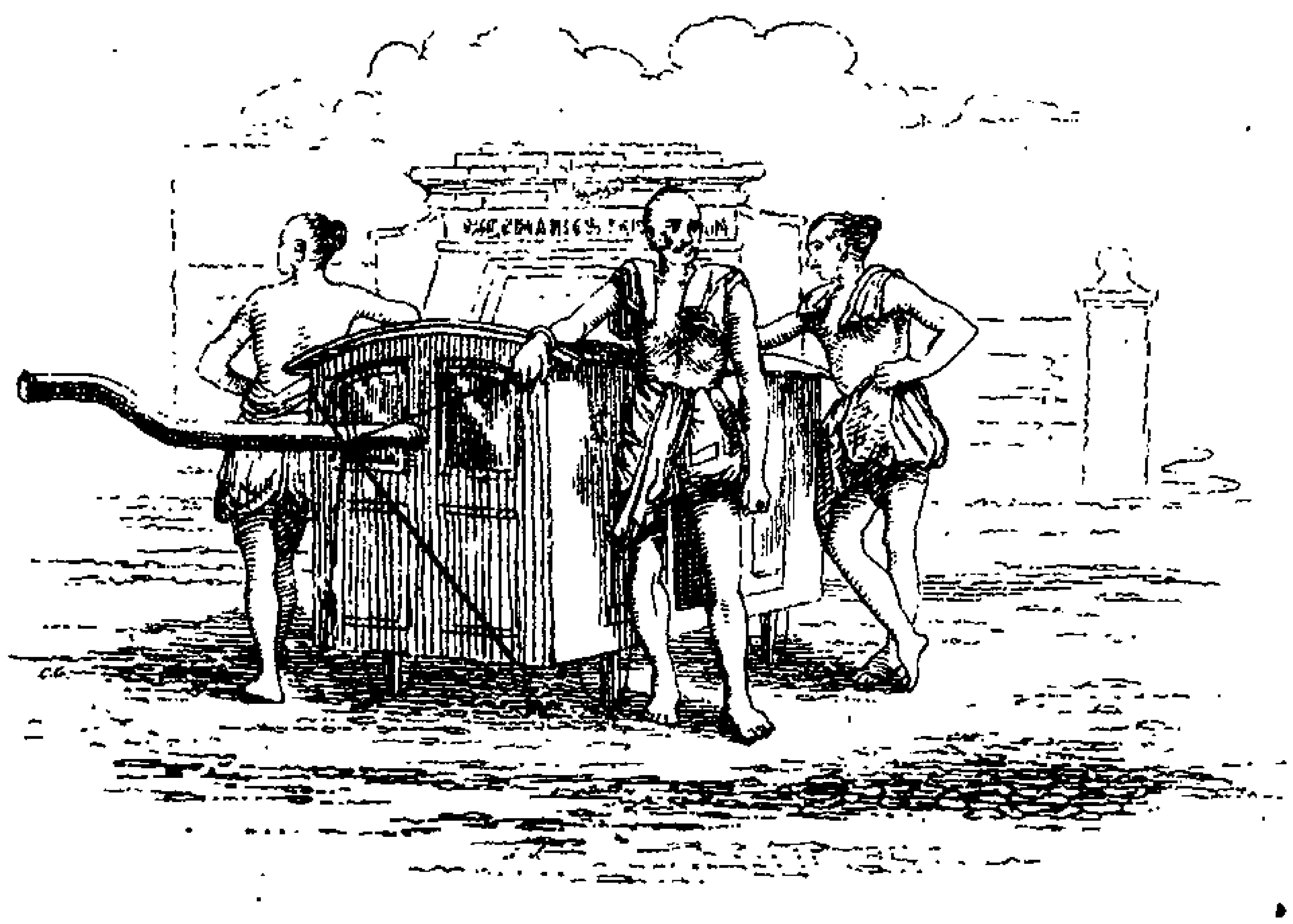
—police cases, and magistrates' meetings, when it was resolved that certain restrictions should be placed upon the bearers,—the palkees be numbered, and the men compelled to wear a small brass ticket on the arm. To this innovation, as they deemed it, they were as desperately averse as the unfortunate Highlanders were to the lowland garb and loss of their arms in '45.' Wearing the ticket, the bearers declared, would occasion the loss of their *caste.* They found the magistrates, however, not so young upon such points as to be deceived,—so, negociations proving fruitless, the malcontents drew off—assembled in a body on Chowringhee plain—refused to work, and talked of marching *en masse* to their own country. There was, of course, no authority, like that exercised over the Edinburgh brewers, to compel them to work, and so upon Chowringhee plain they remained for several days. In the mean time, other, commonly termed *Hindoostanee—Up-Country,* or *Rouwânee* bearers, made their appearance in Calcutta, and carriages and buggies were brought more into requisition.

Amongst others who suffered the general inconvenience was a Mr. Brownlow, who, having, like many more, no other conveyance than a palkee, which was his own property, clapped a pair of shafts and four wheels to it, and with a poney and running groom, went to office in his new vehicle.—The idea was caught like an epidemic,—acted upon like a universal cure, and the little machine became denominated—a *Brownberry.* As the history goes, this struck a final blow at the independence of the Ooriah bearers, who, finding that their services were thus becoming of diminished importance, were not so difficult of being brought to terms. A meeting was held,—rates were fixed—palkees numbered, and the bearers, ticketed, returned to their labours.

Fifth on the list may be placed the *Buggy,* or hooded chaise, which former name, however, is now I believe as common in England as it is here.

Though last, not least in importance of our conveyances is the *Palankeen* or *Palkee,*—a vehicle the amusement and the puzzle of all new-comers, who, troubled even to get in, are almost sure to sit the wrong way when they succeed,—placing their backs against the brass knob of the drawer situated in *front,* and their feet upon the cushion intended for their *backs!* Upon the bottom, which is caned like a chair, is placed an elastic mattrass, with back and side cushions to match,—in ticca palkees covered with fine matting, and in private very often with morocco leather.

The palkee, if employed regularly, whether private or hired, is a much more expensive mode of conveyance than either the buggy or small palkee carriage. The pay of a private palkee bearer is—if a Rouwânee, 4,—if an Ooriah 5 roopees per month : of the former there will be six men,—of the latter (with many exceptions to the rule) five, so their expenses are balanced within a roopee. Of the first, the whole six run with the palkee,—of the second, four only, the fifth man remaining at home to cook his companions' food and answer any demands which may be made upon his services in the house.



Ticca, or hired bearers, charge one roopee four annas* per day for themselves and palkee. The four annas, we are told, is paid for the use of the conveyance, which, precisely after the arrangement of the hackney-coaches in England, is not the property of the working men, but hired from a stand of palkees belonging to one individual of their own tribe. The remainder proceed being then divided amongst the bearers, yields each man about seven roopees eight annas, or fifteen shillings, per month. This supposes them to obtain full hire daily, which of course is not the case,—but on the other hand, as short trips, whether the remuneration be according to time or distance, yield a greater proportionate profit, they doubtless, on the average, realize the sum I have mentioned. Private bearers generally calculate upon having to carry their masters, if in office, to town in the morning and home in the evening, only, though they are of course at his and the family's service throughout the day, cleaning, note-carrying, or punkah pulling, and upon occasions of having to go any, above the ordinary, distance, they, as well as ticca bearers, will very probably desire the addition of two more men.

Thus, then, a palkee, (which is a conveyance for only one person) with private bearers, costs twenty-five Roopees (or £2. 10.) per month, and a ticca palkee and bearers, thirty-five. No persons in their senses, however, would long continue the use of the latter, because the extra ten roopees per month would soon amount to the price of a new private palkee, which, I may add, differs from the ticca in being slightly larger and more handsomely fitted up. To those, therefore, who have not a constant use for bearers,—whose professions may call them out, not at any stated hours, but at all hours—in all weathers, and for all periods,—when it would be neither politic nor perhaps humane to keep a horse working and standing out in the sun and the rain half the day, the most approved method is to have a *light* private palkee, and hire bearers as their services may be required.

* An anna is the sixteenth part of a roopee.

I say *light*, because I cannot advocate the use of the *ordinary* " Europe made palkee" as it is termed, the price of which is not less oppressive to the pocket than is its weight to the shoulders.

Having made a display of my advocacy in favour of the *quadruped*, I ought to evince my consistency by shewing that I was not doing so at the expense of the *biped*. This I hope to effect by simply stating that the latter, though decidedly the hardest labourer in Bengal, has yet rest in his labours. The horse, kept from his food, and harnessed, standing in the rain or the sun, cannot be said to be at rest,—but the bearer, seldom taking food at other times than morning and evening, has no sooner lodged his charge whither visit or business may have led, than, spreading out one of his cloths in the veranda of the house, or rolling it up for a pillow, he lays himself down to rest, and in two minutes is fast asleep. Thus, possibly, he remains for one or two hours, and is occasionally idle even all day,—sleeping, smoking, or gaming with his fellows. This, though of course accidental, is yet far from rare or unusual, and may therefore be allowed to illustrate one of the advantages favouring the man labourer. Further I need not pursue the comparison, because, proceeding on the mere question of humanity, as the bearers are not slaves, but willing labourers, I know not, if they heard me, that they would be very grateful were I to advocate the use of horse instead of man, albeit I believe it is matter of great doubt whether the men would not far better improve the condition and comfort of their families by remaining at home, in their villages, and tilling their now imperfectly cultivated soil, instead of labouring in the crowded city.

The possession of a private palkee is desirable for several reasons: the foremost need but briefly to be dwelt upon. The palkee is used occasionally by all ranks and classes;—from ladies in muslin and blonde,—encircled in an atmosphere of *Bergamot* or *millefleur*, through a variety of occupants breathing one of cigars—cognac—oil—hookas, and pân, and to the sick, the diseased, or dying patient being conveyed to the hospital. I may state, further, that the bearers, though not commonly, yet occasionally, convert their palkees into sleeping apartments for the night.

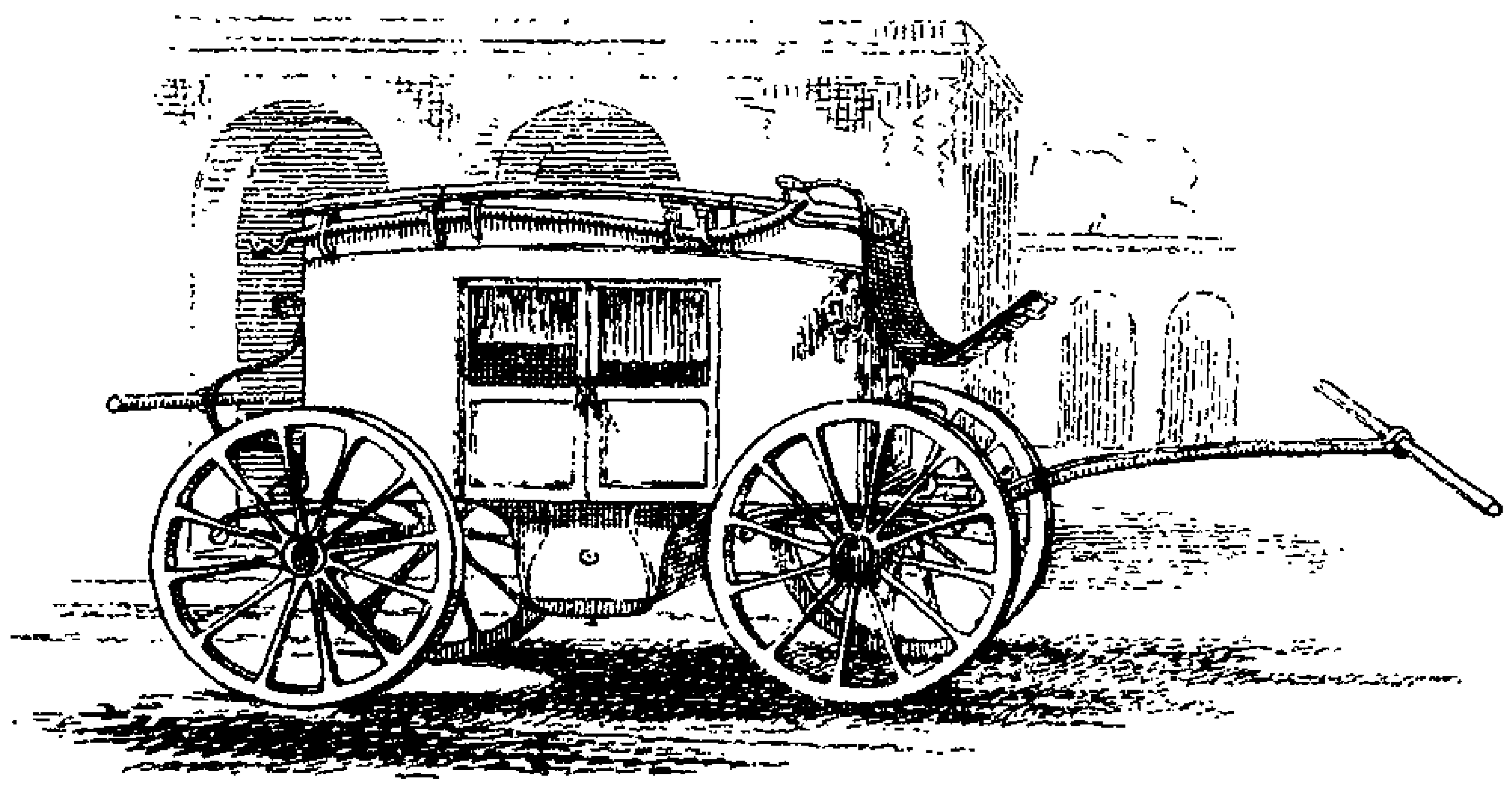
With respect, then, to a vehicle, within which it is customary to recline, or to lie down, that indescribable feeling of comfort and assurance arising from the absence of those obtrusive imaginings which the associations I have just detailed are calculated to create, affords, I think, considerations in favour of its being " a' your ain," which are not to be regarded with indifference!

One further item respecting the palkee and we will take our leave of it.—Having, as yet, neither mail nor stage coaches,—post chaises nor steam carriages,—the palkee forms the substitute for the whole of them in what is termed "Dâk" or post travelling, which, like the travelling of England, ceases not for the night, and is in other respects arranged after the like manner,—fresh relays of bearers being laid at certain fixed distances on the road.

Indeed, so far as the men's labour is concerned, the coolness of the night renders that period preferable, for notwithstanding tigers and other wild beasts are then most alert, travellers are protected from their approach by the blaze of torches borne by men engaged for the purpose. To the interior of the dâk palkee are added such little conveniences as extra drawers and pockets, lamps, hat slings, glass and bottle racks, and fire-arm receptacles.

The rate of travelling by this means, instead of being very slow, will I think surprise you by its rapidity. The journey to Allahabad, a distance of five hundred and fourteen miles, occupies the traveller seven days. He has not the advantage, however, of being enabled to "take a place" within two hours of starting, but is under the necessity of giving five days' notice. The expense of such a trip is two hundred and fifty-seven roopees, or about £25. The like journey by the inland river steamers is performed in twenty days, at a cost, for a first class cabin, of about 257 roopees, but this not only includes diet, to say nothing of the comforts of a private cabin, and free passage for a servant, but 8 cwt. of luggage, whereas the amount carried by the dâk banghy carriers, or running porters who accompany the palkee, is limited to about 58lb. In addition to these means of travelling there has lately been established an inland carriage Dâk or Transit Company, whose charge for the same journey by their horse coach dâk is 168 roopees, or by their Equirotal carriages, propelled by bearers, 247 Rs. 8 As.

The Equirotal is a description of Palkee carriage with wheels of equal size, which originated in Calcutta a few years back, and was intended to substi-

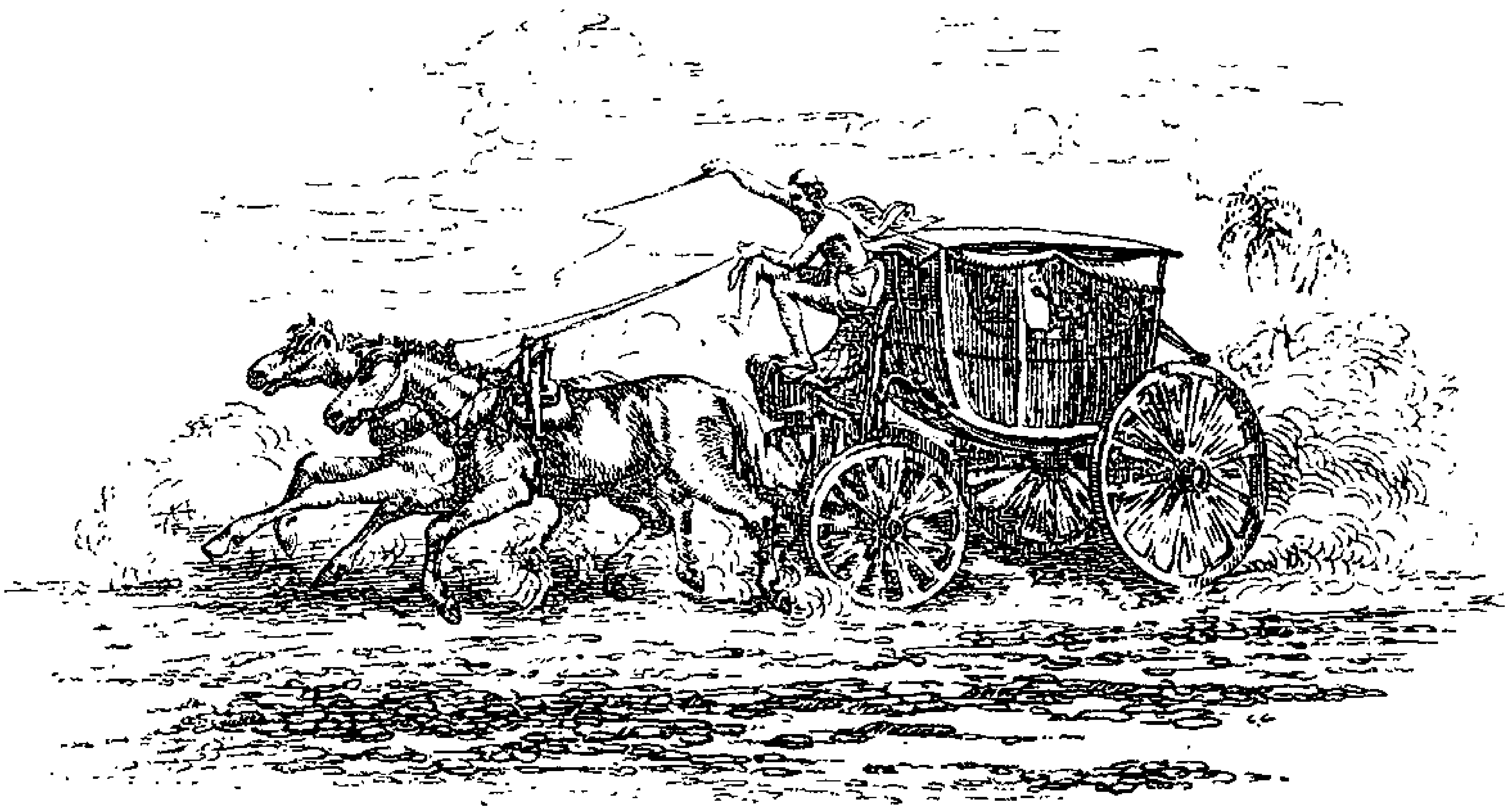


tute for the travelling Palkee one that might be either pushed or driven forward upon wheels, which, when the exigencies of a bad road might demand it, could be 'unshipped,' so that the poles being inserted in their usual places, as the whole did not exceed the customary weight of a dâk palkee, the bearers could shoulder their burthen as usual. The ordinary Equirotal, however,

now used, is confined to its wheels, and is propelled sometimes by men, and sometimes by horse.

The dâk palkee, as a mode of conveyance, is, as you may suppose, with rail-roads already in preparation amongst us, far behind the spirit even of our *Indian* day. The labour of carrying it, though not perhaps so great as that of the Calcutta *ticca* bearers after a day's summing up, is yet far from adding to the ease of a sensitive traveller; and as to personal comfort I can only say that for a long journey it is wearisome in the extreme, and has been compared to nothing better than travelling in a coffin!

Independently of these six conveyances there are three others, of an inferior order, which, though possessing little connection with domestics, yet, being seen in Calcutta, merit a passing notice. The first is the *Kuranchee*—a kind of burlesque edition of the old English Hackney



coach, and about half its size. It is a native conveyance, drawn by a pair of—when young, frequently very smart and hard-working, but when old, generally miserable looking, because over-worked, and cruelly ill-treated, tuttoos or ponies. Upon occasions of emergency, or for a night trip, when palkees may not be obtainable, this vehicle is sometimes used by Europeans, who very carefully drop the red curtain cloth, which hangs around the upper part of the coach, to screen them from observation!—The second is the *Rut*, a very smartly decorated, four-wheeled, and exclusively native conveyance, drawn by a pair of bullocks, and used by respectable natives in various parts of India, but seldom in Bengal.—The third is a one horse, and somewhat diminutive conveyance, termed an *Ecka*, and this also is exclusively used by the natives, though, like the rut, it is little seen in Calcutta.

Having disposed of the vehicles, we may now look more closely at the stable. Externally it differs from that of England in the total absence of a door. This, during our cold weather, more particularly in some houses where the building is exposed to an open space or road, becomes a fault, for the nights at that season are not only cold, but very often excessively foggy. The evil is not lessened when it is remembered that the syce generally domesticates with his charge,—his charpaee, or cot, being often placed at the foot of the horse's stall. In this case a common description of mat, called durma, propped against the archway, is too often the only observable protection possessed by man or beast against those insinuating visitors, rain, fog, and cold.

Internally the arrangement and economy of the stable offer more noticeable peculiarities. First in respect of the food.—Very few horses—and these I imagine only imported English—are fed exclusively upon oats,—though racers, hunters, and many of the better sort of riding and harness horses, have with their usual food an equal portion of that grain, which is an article generally too scarce and dear for common consumption, were it even desirable.*

In Arabia, Turkey, Persia, and Afghanistan, horses are fed upon barley, barley straw, and green grass; in Burmah,—from whence we obtain an invaluable race of ponies—upon paddy, (that is, rice in the husk) and green grass,—but in India the grain almost universally in use is a species of vetch, chick pea *(cicer arietinum)*, termed in English parlance *gram*,—by the natives, *Chunna*. It is esteemed more nourishing than oats in consequence of the large portion of saccharine matter it contains. European horses generally become accustomed to and fond of it in a short time, whilst some will take to it the very first day. In flavour it is so agreeable even to the man, that "*Chunna jore gurm*," or hot parched gram, is almost as common a cry in the streets of Calcutta, as hot pies or potatoes in those of London. The price of gram varies from fourteen annas (say 1*s*. 7*d*.) per maund (80 lbs.) in time of plenty, to two roopees, eight annas, or 5*s*., in that of great scarcity, but the average or general rate in Calcutta is about one roopee, two annas.

The best comes from the neighbourhood of Patna. From two and a half to four, and sometimes even six seers, or twelve pounds of this, divided into three meals, are given daily, mixed possibly with one more seer of bran, and a table-spoonful of salt. Before being used the gram is well washed, or, by many persons, very advisedly split. This is generally done by means of a small description of the common Asiatic mill, identical with the stone hand-

* *From a Native Grain Merchant to the Author.*

"SAIB,—I am Wright to say that the Price of oats ar verry der 2 Rs. Per mound Tharefore I dint Send The oats.

Your most objently Servant.
SOORGECOOMAR SHAW."

mill of scripture,* and which is used for the grinding of our corn even to the present day. Two women may be seen thus employed at the mill;—at but a short distance, also, the oxen to tread out the corn, and—as the author of the *East-India Sketch Book,* referring to these and other illustrations of scripture observable around us, remarks—"familiarity makes us forget that these things were thus when the steward of Abraham first met the fair Rebekah at even-tide, on his journey for the bride of his master's heir."

But to return to the chunna. Some persons instead of splitting the grain, soak it until soft, but it is thus rendered less nutritious. It is then done up with the proportionate quantity of bran and salt in the form of a cold mash. Of this, however, such is the roguery of many coachmen and syces, that, unless fed in your presence, the poor animal will very probably receive about two-thirds,—the remaining portion being either sold, or ground to powder, and cooked in his keeper's food; or it may be that certain goats, tethered near the syce's residence, are in better condition than could well result from a grass diet.†

* See Manners and Customs of the Jews, 18mo. London, page 44, or Bible Cyclopædia, page 867. J. W. Parker. London.

† "The general use of *chunna* is for the feed of cattle; flour is also made of it, and used in making cakes. Green Chunna is used like green peas; and the plant, when tender, having an acid taste, forms a good vegetable for culinary purposes. The dried plants serve as fodder for cattle."

Deewan Pusund. *Translated by Mr. Lewis Dacosta.*

—"It is related in one of the Histories of India (I forget the name of the author) that Shah-i-Juhan, one of the Emperors of Dehlee, being confined by his dutiful son, Ourungzeeb Alumgeer, and being asked what two grains he would like to be fed upon during the remainder of his life, replied, *Chun'a* and *rice*. It is stated that this was done on the advice of his majesty's cook, who said that he would vary the dish every day of the year. In continuation it is further recorded, and wonderful to relate, that the aforesaid cook gave his majesty a new dish daily for one year and ten days. I, myself, had a man, in Dehlee, in my service, who could cook 23 different dishes of chuna and rice, and who declared he was descended from the famous cook of Shah-i-Juhan!" *Note from Private Correspondence.*

To ensure safety on this point my own plan is, not only to see the horse fed, but to feed him with my own hands, by which means I accomplish three good ends; first, securing to the animal his food;—second, under the ostensible motive of gaining the horse's attachment, saving the syce, who might possibly be innocent of this thing, the mortification of feeling himself watched; and third, courting as much friendship with my horse as his nature will permit,—a matter of no small consequence in a country the horses of which are not so docile as those of England, but will upon occasions, as I can testify, make free with the hand which proffers, in preference to the gift that is proffered, or, rising upon hind legs, fell the unwary intended rider with the fore. These and similar propensities have gained many of the Indian horses (I speak of the purely Indian horses) the appellations of *man-eater—tiger—cannibal*, and the like.*

How far that spirit of kindness toward the animals, or that jockey pride in their keep and appearance which seems to animate the English groom, but appears wanting in the Bengalee, might in due course, serve to soften their dispositions, it is difficult to say, but many think them altogether incorrigible. We are, however, far from wanting European skill and judgment in the improvement and training of horses. There are in Calcutta four European livery stables, two of which are very extensive, and where, besides a large body of horses at livery—for sale—training or shoeing, may be seen as true and worthy specimens of the genus Jockey—horse-breaker, and horse-dealer, as could be found in London or Yorkshire.

Indian hay—of which I may now say a few words—in its little rough bundles of about a foot and a half long, and two spans in circumference, bears but small resemblance to the produce of our English fields, in its massive, compact, trimmed, and fragrant trusses. The quality of our Indian commodity, notwithstanding, is esteemed very fair,—that is to say, of the one kind only which is fit for stable use. This is the *doob* grass, which the author of the *East-India Vade-mecum,* I have so often alluded to, states, exactly answers to a description of grass discovered in Ireland many years ago, called *Fiorin.* It is short, knotty, and from the manner in which it is

* A friendly critic in the 'Calcutta Review' having questioned the correctness of the author's opinion, expressed in the first edition of this work, respecting country horses, he sought the judgment of those to whose professional experience in all parts of the country he doubted not the Reviewer would consent to submit the question, and was assured in reply that the horses referred to were "the greatest set of brutes living." The author, however, ought more explicitly to have confined his remarks to the *purely* Indian horse, and to have made such exceptions as all opinions upon matters of this kind, and all 'rules' require, in order to avoid the traveller's sin of "generalizing." There is a very useful, quiet and hard-working breed of ponies, commonly called "Rungpore," or "Hill" ponies, that are capable of enduring great fatigue, and when well treated, almost invariably give satisfaction to their owners. A friend of the author, who has driven a pair of them for several years, maintains that they are "the best blood in the country." It is believed to have been on one of them that Major Eldred Pottinger rode from Jellalabad to Cabul, and probably no other horse could have carried him in like manner.

mowed, or rather weeded up, together with the fact of its taking fresh root at whatever joints may touch the ground, very muddy, which renders it necessary to beat and shake it well before being used. You must not imagine it, shaken down from the hay loft into the rack, after the manner of those "foreign barbarians of the North-west." *Hay lofts* we have none; racks, consequently, none or few,—for where their introduction into use has been attempted, the general result, I believe, has been, that the horses, not relishing the trouble of stretching their necks a yard high, and familiarized to old customs, have only dragged the hay down to eat it from off the ground. This, at least, was the result in the attempt I made myself. Many horses, and all that are sick, are fed entirely upon green grass, which may be supplied either by contract, daily, or by a *Ghusyârâ*, or grass-cutter, retained as a servant on a monthly salary of three or four roopees. The expense of either metkod is nearly equal with that of the consumption of hay;—about one hundred or one hundred and fifty bundles of which are sold for a roopee.

A few words respecting the Syce or groom, and I will not further prolong your stay where so little can be *seen* of a character to interest a lady.

The wages of a syce vary from four to five roopees monthly. If you have wo horses you must keep two syces. Indeed, in Calcutta, generally speaking, whether you possess two or fifty, it is necessary to retain an equal number of grooms, as one man will attend to only one horse; but in the mofussul, two men will attend upon three,—three upon five—four upon six and seven, and so on in the like proportion. This attendance will not, perhaps, be thought very extravagant when the singular duty to which the man is liable is taken into consideration. If attached to a saddle horse in

town the syce's duty is generally light enough, as few but ladies, children, and the excessively timid, except when travelling or visiting, require the syce to *run with, or after, the animal,*—and this is the duty to which I have alluded.

The custom, I need hardly say, is of purely Asiatic origin; nevertheless remembering what I have said respecting the Indian horses, and their ugly tricks, there are occasions when the man's attendance is thought advisable. A gentleman, by any accident unhorsed, or induced to dismount, may find himself, if without a syce, also without his horse's permission to *re*-mount. I have, myself, on such an occasion, trusting my amiable steed, master *Pooskhus*, to the care of a strange man at a friend's door, found myself in the delicate embrace of a pair of iron hoofs—struck to the ground, as a butcher fells an ox, and only saved from further mischief by timely interference.*

Mounted grooms are nearly unknown in India. Indeed, the men themselves—those commonly met with here—have not the slightest knowledge of riding, and in most instances never crossed a horse in their lives! This is not the case with syces from the northern parts of India, and in particular of one class of men termed *Punjabee*, who not only are horsemen, and so attached to their charges as, it is said, ever to give them the first morsel of their own food, but have the reputation of being, in some degree, horse-doctors. Independently, however, of the equestrian consideration, and even supposing the syce willing to attend to an extra horse for his own use, or that such a companion, in an Asiatic city, where the saddle is never, or seldom, occupied but for an hour in the morning or evening, had the recommendation of utility, it would be rare to find saddle horses so quiet or so well matched as to permit their being held by one man.

Should the syce be attached to a gentleman travelling, or to a vehicle, his duty becomes somewhat heavier than that of the town saddle-horse attendant. In the case of travelling, whilst the ghusyârâ has been sent on at three in the morning with the cleaning, tethering, and feeding paraphernalia, the syce remains behind to saddle the horse and accompany his master on foot,—which, despite trotting and cantering to boot, he contrives, with bare feet and girded loins, to do during a stage of probably twelve miles! One *munjul*, which is ten kos, or twenty miles, is, I am informed, not an unusual distance! The running capabilities of a mofussul syce are indeed truly wonderful: the

* The country horses are very vicious; they all both bite and kick in the stable; on the road also they exhibit many vicious tricks. Should they throw their riders, they attack the first horse they see; if such horse happen to have a rider, that rider may think himself fortunate if he escape. I would much rather come within a hundred yards of a tiger; the latter perhaps would not attack me, the former most certainly would. Several officers have been killed by them. I was once chased, but fortunately, escaped. They sometimes kill their grooms; we have one now in the troop stables, that has killed two, and injured others. Very lately one attacked a European officer, when he had merely dismounted it, close to the barracks; he kept it off for a time with his sword, but was at length obliged to cut it down."

"A letter from India," by J. B. L.—V. S. Horse Artillery.

only pity is they are often so severely tested. Yet the men themselves seem to think little of it; and I have, myself, seen them come in after a run of five miles out, and five home without apparent acceleration of breath!

In the case of the vehicle, which is almost confined to city life, instead of remaining at home or sitting by his master's side, in fine livery, the syce is generally seen sitting on the foot board, or at the back of the buggy or carriage, but upon approaching a crowd or dangerous turning, he alights, and holding by the shaft or other available projection, runs by the side of the horse, and by an admonishing cry gives warning to all before him of the approaching danger. This you will better understand by my stating that there are no foot or side paths to the roads in India, which, consequently, present a confused mass of men, women, carriages, buggies, horses, bullock-carts and palkees.

No doubt, however, all these matters will share in the general march of improvement which may be observed at this time to exist on the highway of Indian life; and as we no longer see the syce leading the brownberry horse by the head, so, with our increasing facilities for travel and general management, we may cease requiring men to act the camel in the country, or the Dalmatian dog in town.

There yet remains one apartment to which I have not fully directed your attention,—the *Ghosul-khana* or bathing-room.

In India, as it should be elsewhere, it is the custom for every person to bathe very frequently, if not every morning *throughout the year*, a practice which many systematic old residents would not neglect for the 'sea's worth.' In such a climate I need hardly tell you that the custom—made a *ceremony* of at least, if little more, by the most dirty and vulgar of the lower classes of Hindoos—is essentially requisite, not only for common cleanliness—

> "Still to be pure e'en did it not conduce
> (As much it does) to health,——"

but, as the poet intimates, the preservation of that inestimable treasure, the value of which few appreciate until it is wanting.

I cannot say that there exists any authority to recommend, with the poet just quoted, that we should, into

> "— the wide flood that laves rich Indostan,
> Plunge thrice a day, and in the tepid wave
> Untwist" our "stubborn pores;"

because, though many bathe twice—*once* a day is held to be sufficient; our pores are not particularly "stubborn" here, and as to plunging into "the flood that laves rich Indostan" the merciless alligators forbid it!—— Even the tanks attached to private houses are—if not sacred to culinary purposes—exposed—or otherwise unsuitable for bathing. Swimming therefore, is a recreation seldom within reach of Europeans in Calcutta, who are thus obliged to confine their aquatic indulgencies to some distant tank in the suburbs of Intally, or to the scene of our present survey.

Should your imagination, borrowing its colouring from *Lalla Rookh* or the *Alif Laila our Laila* of the Arabian entertainments, have pictured us in India luxuriating in marble baths—

> "——— where nothing but the falls
> Of fragrant waters, gushing with cool sound,
> From many a jasper fount is heard around,"

it will now be more sobered. Not that I would say there are no such things as marble baths in India, and in European's houses too; nor that "fragrant waters" are altogether unknown, seeing that I have heard of ladies bathing in *rose water*, but that such things, (the latter being mere matter for mirth) are "caviare to the general," and form no characteristic of Calcutta life.

The bathing-room, however, without either jasper fount or fragrant waters, decidedly affords a luxury, a revivifying luxury, which none but those who have spent wearisome nights during *our* summer, or taken morning exercise in our latitude, can well appreciate,—a luxury which even jasper founts and fragrant waters could hardly enhance. Yet is its importance, over and above this luxury, as singularly overlooked by many as the nature of its utility is misunderstood by others,—who, ignorant of the beneficial effects of the

application of cold water to the region of the lungs, and of all that has been said and sung on the subject of bathing, very probably forego its advantages altogether during the cold weather, and conceive its only end to be that of cleansing the skin or refreshing the body,—classing it, in short, with a wet towel and a bottle of soda-water.

"Now there is nothing, (observes Dr. Js. Johnson,) which steels the human frame with more certainty against the effects of these [atmospheric vicissitudes] than the cold bath. We are the very creatures of habit; and, consequently, *habituation* is the surest prophylactic. The cold bath not only counteracts the influence of heat by suspending its operation for the time, but it safely inures us to the sudden application of cold, the fruitful source of so many disorders.—The use of the cold bath, then, should be regularly and daily persevered in, from the moment we enter the tropics.——"

Another point on which both mistake and debate have arisen is the *manner* of this all-important operation.

On this subject there appears to be one rule which, from pretty general agreement of opinion, may be held as orthodox.—This is that when the body is *exhausted* by fatigue, and the animal heat has been *expended* by profuse perspiration, the bath, for that time should be avoided; but many, carrying this idea to an extreme,—adhering to old prejudices and fearful of experimentalizing, as they deem it, may be seen, when moderately warmed either by exercise or clothing, waiting till they are "thoroughly cool,"——a precaution which modern medical enlightenment will, I believe, pronounce to be the precaution of a suicide!

In order to secure this very warmth thus thrown away, it has been for many years Dr. Corbyn's custom (and recommended by him to his patients) immediately before the cold bath, to bathe (the head exeepted) in hot water, —a practice by which, to quote the "*American Journal of Health*"*—"the heat of the system is prevented from escaping, and has rather a tendency to accumulate, so that, in fact, the living body is, after coming out from this kind of bath, better prepared to resist cold than before." It is a practice, moreover, in keeping with that of the *Hydropathists*—of the *Russians*—*Turks*, and *North-American Indians*, who, even from a state of profuse perspiration, after sweltering or hot vapour baths, plunge into cold water. The custom of another medical friend here, as it has generally been of myself,—is to jump from gymnastic exercises, or the saddle, to the cold bath. Here moderation prevents *exhaustion*, and no time is allowed for *expenditure*, whilst the delightful glow which succeeds, and in our coldest weather—when, I assure you, water which has stood in jars all night fall on the head with no temperate or gentle shock—the quickly returning warmth, form, to me, a sufficiently encouraging comment on the practice.

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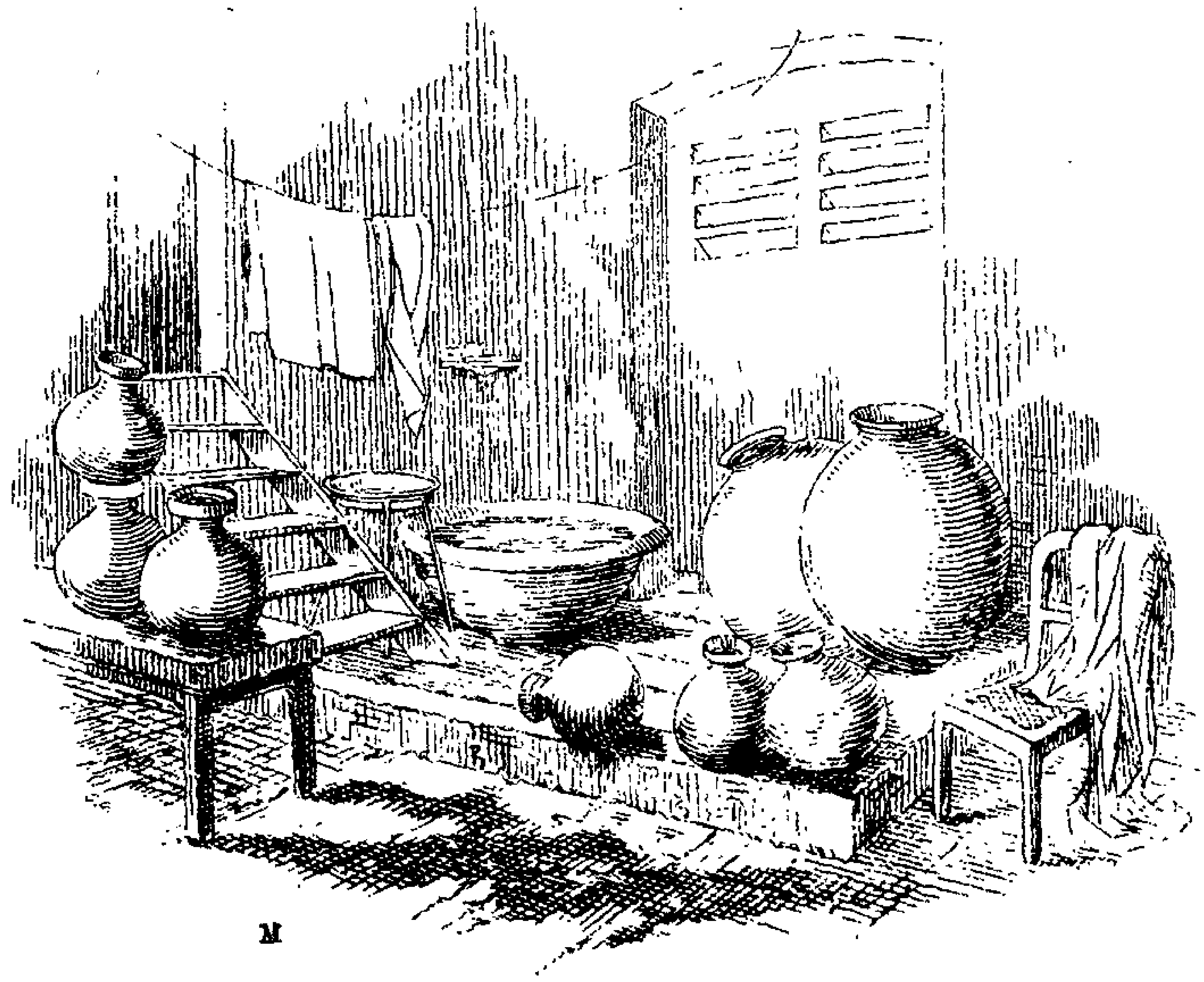
* Conducted by an association of physicians. Philadelphia. 1829.

I may here appropriately mention what I believe to be another error in connection with the bath. Of bathing, as of all very *desperate* deeds, it may be said in the words of Macbeth,—

———" when 'tis done then 'twere well
It were done quickly"———

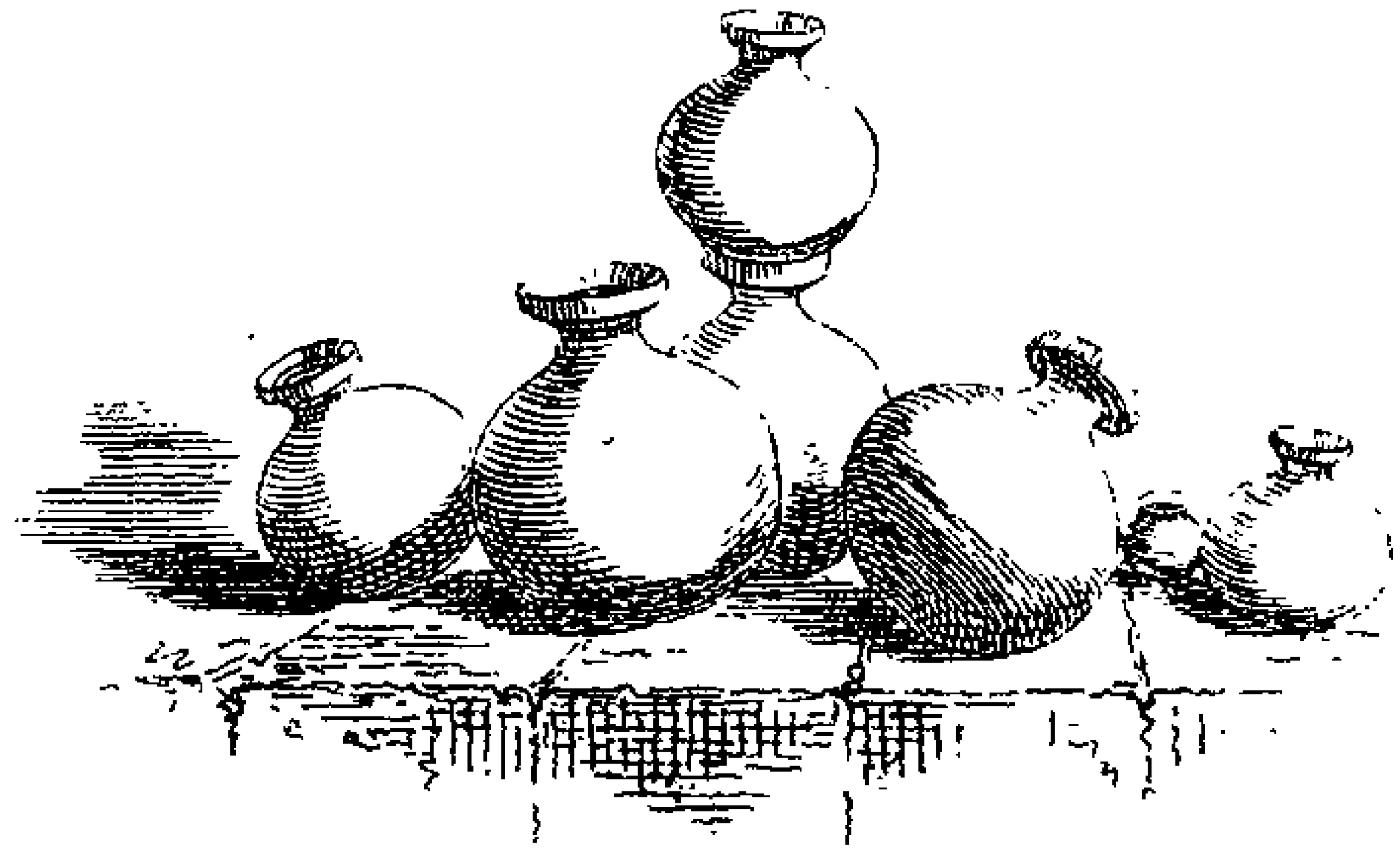
and that the benefits derivable from the process are not in proportion to the extent of time occupied by the operation, but rather in an inverse proportion. Want of attention to this has, I believe, led many persons to condemn the bath during the cold weather, as productive of coughs and colds, that, in reality, owed their existence to the chill which timidity, or unnecessary delay occasioned.

The Ghosul-khanuhs, then,—for I trust I have said enough to confer some importance on them—are generally attached to the house in pairs,—one being devoted to the ladies—the other to the gentlemen. The latter is sometimes found in the compound, adjoining the house, but it may be considered an exception to a general rule if both do not form rooms within the dwelling itself, and in large houses one will be found attached to every suite of apartments. The floor may probably consist of marble, but more commonly of tile, or well beaten and polished mortar work. As there is a necessity for some portion of dry land in the room, a corner particularly devoted to the water is, you may observe, enclosed by an elevation or wall of about a foot in height—the floor of the interior sloping off, in one direction, towards an outlet for the water which communicates with the drain.



Independently of such conveniences as European skill and ingenuity have provided in the shape of shower-baths,—tin shoes and what not, the bathing-room generally contains a large earthen *Gumla*,—the *Chillumchee*, or brass wash-hand bason, on its iron tripod,—one or two large *Jallahs* or water jars, which are filled every morning by the bhishtee, and three or four smaller vessels, termed *Tilleas* or *Ghurrás*. The latter, which you will acknowledge to be far from inelegantly formed, are generally so thin that, unless supported from beneath, as well as above, when filled and lifted, they have barely strength to hold the weight of water they contain.

The gumlas are chiefly used for children, or, during the hot weather, as their form admits of exposing a large surface of water to the cooling influence of a draught of air, they may be preferred to the jallahs as daily store vessels. The ghurras, ready filled, and sufficiently portable to be used by hand, supply the place, where wanting, of the shower bath.



I have entered so minutely into the *descriptive* of the Ghosul-khanuh, that the addition of one other to the many trifles with which I have sought to interest you, may not appear more trifling than the rest. It refers to the cleansing of the hair, an operation to which I suspect more importance is not attached in any part of the world, than in this country. The poorer natives, with many of whom, I believe, some of my fair countrywomen would willingly exchange hair, may be seen scrubbing it at the river side with clay. The materials used by ourselves are hardly less primitive or simple. The first is the *Ree'tha*—soap-wort or soap-nut, *(sapindus soponaria,)* which, though not the only nut used for the like purpose, is yet the most approved.—The second termed *Bason*—is nothing more than the gram, already spoken of as food for horses, or, in short, any of the numerous kinds of pulse or grain which are denominated *dál*—ground to powder, and with which, applied by handfuls, the hair is well rubbed and washed. Its effect in cleansing and softening is

very remarkable, but not equal to that produced by the nut, which being soaked for a few hours, yields, when rubbed, a copious lather, that applied to the hair, renders it in an extraordinary degree soft and silk-like. Consequent, however, on the danger of this nut extract getting into the eyes, where it produces much inflammation and smarting, many persons are fearful of its use, though a little care only is necessary to avoid the evil.

For other than this purpose, you will not suppose that we discard the use of soap for that of nuts and peas. Hitherto the English article, at a high price, has almost alone occupied the market, for, as I have already informed you, albeit a manufactory was established for the common kinds, which we thought bid fair to rival the imported article, it was abandoned. "The disagreeable commodity" I spoke of, is a Bengalee produce, the best of which is manufactured at Dacca. Though excessively unsavory it yet has some virtues to recommend it to the poor,—cheapness and strength. Add to these the advantage it affords, like the salt water soap made in England, of being fit for use in hard or sea water, a matter of no small importance on board ship during a voyage, to the men who, you will hardly require to be told, are supplied with fresh water for the purpose of washing their linen, upon those days on which *salad* and *parmesan* are served out at their meals, —*Macassar* and *Marachelle* at their toilets,— which they would themselves assuredly inform you took place whenever "the cook was sent ashore upon the sheet-anchor to fetch them!" I may mention that the bason, or hair powder of which I have spoken, also possesses this recommendation of being serviceable in sea water.

Quitting the Ghosul-khanuh, one object, somewhat connected with it, yet remains for our attention, but as it is situated in the compound and noon is advancing, I must needs protect you from a *coup de soleil*, by the services of the house-bearer with a chattah.

I have already said enough to shew you that a large quantity of water must be consumed in India, but my domestic portraiture would be imperfect if I omitted to inform you from whence and in what manner we are supplied. It is probable that, with the New River Company in your imagination, you may suppose our supplies to be traversing, by a myriad of channels, the bowels of the earth; even as in England, where the soil, robbed of many natural metallic veins, has received back thousands of artificial, which if

allowed to remain, might afford a theorem for disputation to the amateur geologists of some future age, when, amongst the yet undreamed of marvels of scientific triumphs, such vulgar and cumbrous material may have been discarded; or provide some Monkbarns of the same period a fresh "Kaim of kinprunes" or *prætorium*, when there would be no Gaburlunzie man to "mind the bigging o't."—We in Calcutta, however, are above such underground proceedings; though how long we shall remain so, I will not attempt to say, for of the varied "improvements" which from time to time have been exhibited in our city and our social state, not amongst the least was the establishment of water-works, and the opening of connecting aqueducts (still incomplete) in every principal street throughout Calcutta. These, however, are, I believe, only, or at least chiefly, intended for the purpose of watering the roads; an operation—how important I need not say—hitherto conducted with great expense and labour; whilst the lower orders of natives, albeit many of them use the water for drinking purposes, have converted them into places of resort for their daily ablutions—offensive to public decorum, and frequently provoking newspaper remonstrances.

Independently, then, of these aqueducts, our sources are four,—the *river*, the *heavens*, the *tanks* and the *wells*. The first, Hooghly's "sparkling water," as a modern writer calls it, is, in its unrefined sparkling purity, not fit for drinking; whilst during the rainy season, when, being at the least a mixture of *fresh* water and mud, it is really the most pure, it is barely fit even for washing.* Notwithstanding this, as it is a stream of the "sacred Ganges," the generality of the higher classes of Hindoos drink no other. They are therefore compelled to select favourable times, seasons, situations and tides, for procuring it; whilst their poorer countrymen, who may be residing at too great a distance to carry it themselves, and unable to afford the cost of its purchase, are glad to use any water, however impure, which is at hand. You would hardly credit the extent to which this most crying evil—the want of drinking water—exists in Calcutta,—comparatively little felt by Europeans and the respectable natives, but upon the poor, who are at a distance from the river and public tanks, acting as an oppression and a scourge.

Such appeared in evidence before an appointed committee of municipal inquiry, from whose Herculean labours, which extended over several years, it was hoped that if Calcutta did not become a land flowing with milk and

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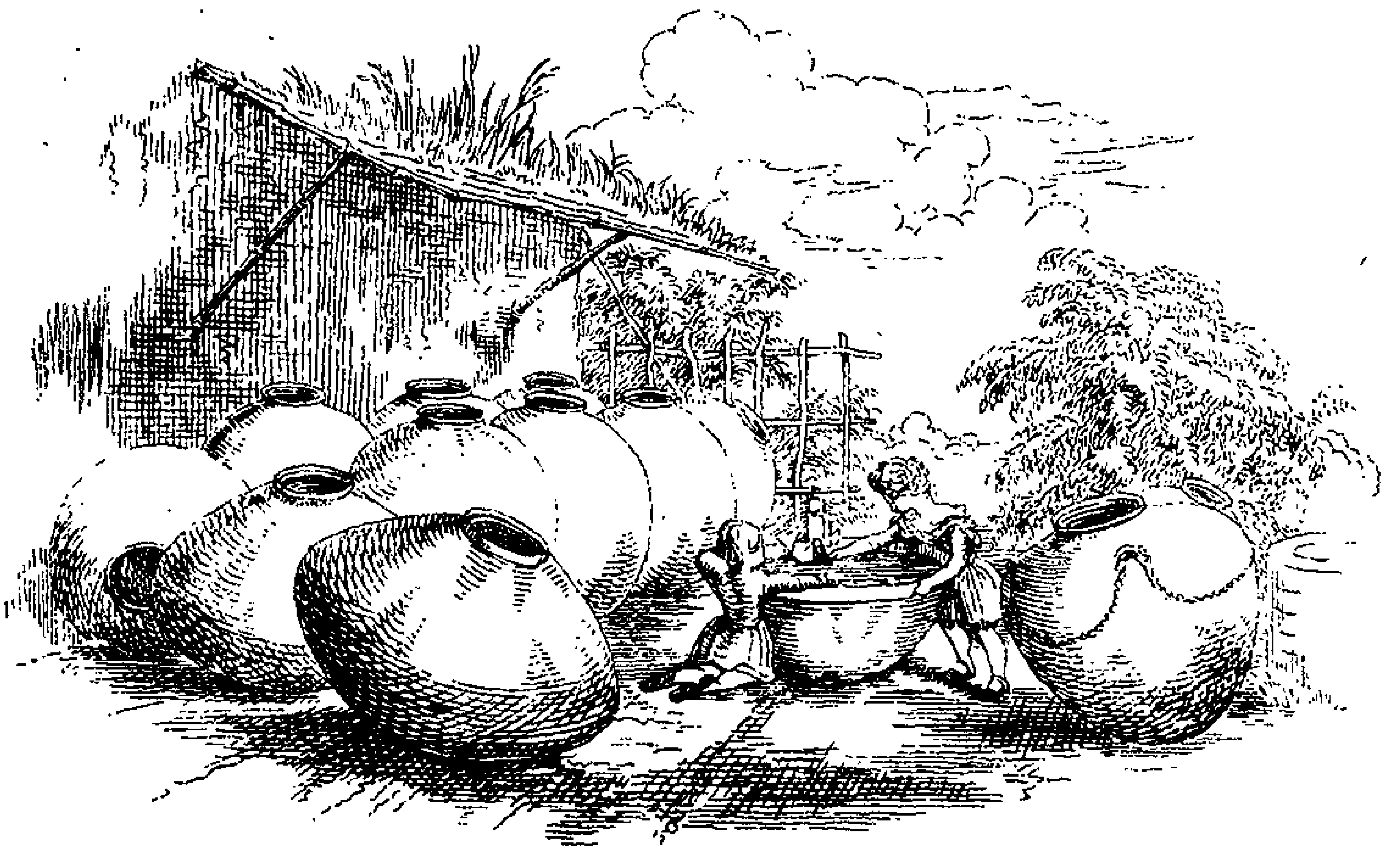
* "A glass of water," says Rennell "taken out of this river, [the Ganges,] when at its height, yields about one part in four of mud. No wonder, then, that the subsiding waters should quickly form a stratum of earth, or that the delta should encroach on the sea." Subsequent observers, either more sober, or more fortunate, declare this estimate to be extravagant, and that the quantity of sediment, or solid matter, contained in the water does not exceed $\frac{1}{856}$th part of its bulk, or about 2 cubic inches in a cubic foot. The *appearance* of the water, as it rushes down upon "Hooghly's bank," might lead the unscientific to an opinion that the one estimate was to the other but an extravagant minimum to an extravagant maximum,—but facts and figures are stubborn things.

honey, it should at least be one flowing with pure water, and from its soil, rank corruption and steaming miasma, with their attendant horrors, fevers, and half the other ills to which flesh is heir, for ever banished, and no more known; but this great tree, so rich in promise, has, up to this time, but very partially fruited. Sir J. Peter Grant, however, framed a draft act for the conservancy of the town, the first result of which was the publication of the Municipal Act of 1847, and the appointment of commissioners. In 1856 the Legislature passed an Act authorizing the expenditure of 30,000 rupees yearly for the supply of water throughout the town, but as yet very little has really been accomplished towards meliorating the condition of the poor in this particular.

Rain water, which Dr. Martin, in his Medical Topography of Calcutta, says, being the purest of the natural waters, ought to be more in use in a country where it can be so readily obtained, is, accordingly, by many Europeans, laid up in yearly stores in jállahs, or Pegu jars.

To the juvenile new arrivals from England, a row of some score of these vessels furnishes an immediate key to the *only* improbability which their youthful imaginations ever attached to that delightful, wonderful, and veritable history, y'clept "*The forty Thieves,*"—a jar *large enough to hold a man!*—though not to *admit* him.



With respect to tank water, the quarter from whence it is obtained determines whether it be fit for drinking, or for scrubbing the drains. We are informed on the authority of Dr. Martin, in his Topography, that "owing to the water of the river being brackish during a great part of the year, and unfit for general use, the chief supply for all classes of natives, is derived from tanks, which for the whole town are about 537 in number, and if properly

constructed, they ought generally to contain wholesome water;—that the natives, however, do not seem anywhere impressed with the importance to health of purity in this element, and therefore it is that every where one finds the tanks in an impure and neglected condition, from the annual accumulation of the vegetation going on at the bottom, so as to render them progressively shallow, until at length they become the half dried, green and slimy puddles which so contaminate every portion of the native town."*

Attached to private houses, however, are many tanks containing pretty good water, the owners being careful to see them supplied with rain water from their compounds; but of the 537 tanks, spoken of by Dr. Martin, I am assured that there are but eleven, containing good water, that can be said to be of use to the native population. In addition to these there are five more situated on our Esplanade, which from their position are almost exclusive in their utility to the European community.

Of all these, our public Reservoirs, to which I have referred, the finest is the *Lall Diggy*,† or red tank, which instead of being filled, as the majority are, by the rains and drainings of the land, receives its supply yearly, and at a proper season, through a tunnel leading from the river.‡ It measures 650 feet in length, by about 420 in breadth;—may be seen from morning till night with a continued concourse of water-carriers thronging its steps, and occupies the centre of Tank Square—the olden locality of the Company's Fort, and the celebrated *Black Hole*.

This square, viewed from the interior of its S. W. angle, with its lake in miniature, and sloping green banks,—its broad walks, and well kept garden; the Writer's Buildings, a fine range of edifices, occupying its entire northern side, the eastern extremity graced by the handsome Scotch Kirk, near to which the Old—or Mission—Church, also rears its narrow spire behind an attractive line of dwellings, that form the eastern side of the quadrangle, and all relieved by the foliage of numerous graceful trees, fringing the interior of the square, really forms a very pleasing landscape,—more particularly at that hour at which all nature is seen to the best advantage—when

> "————observant of approaching day,
> The meek-eyed morn appears, mother of dews;
> At first faint gleaming in the dappled east,
> Till far o'er ether spreads the widening glow:"

* Report of the Com. on the Fever Hosp. and Municipal Inquiry.

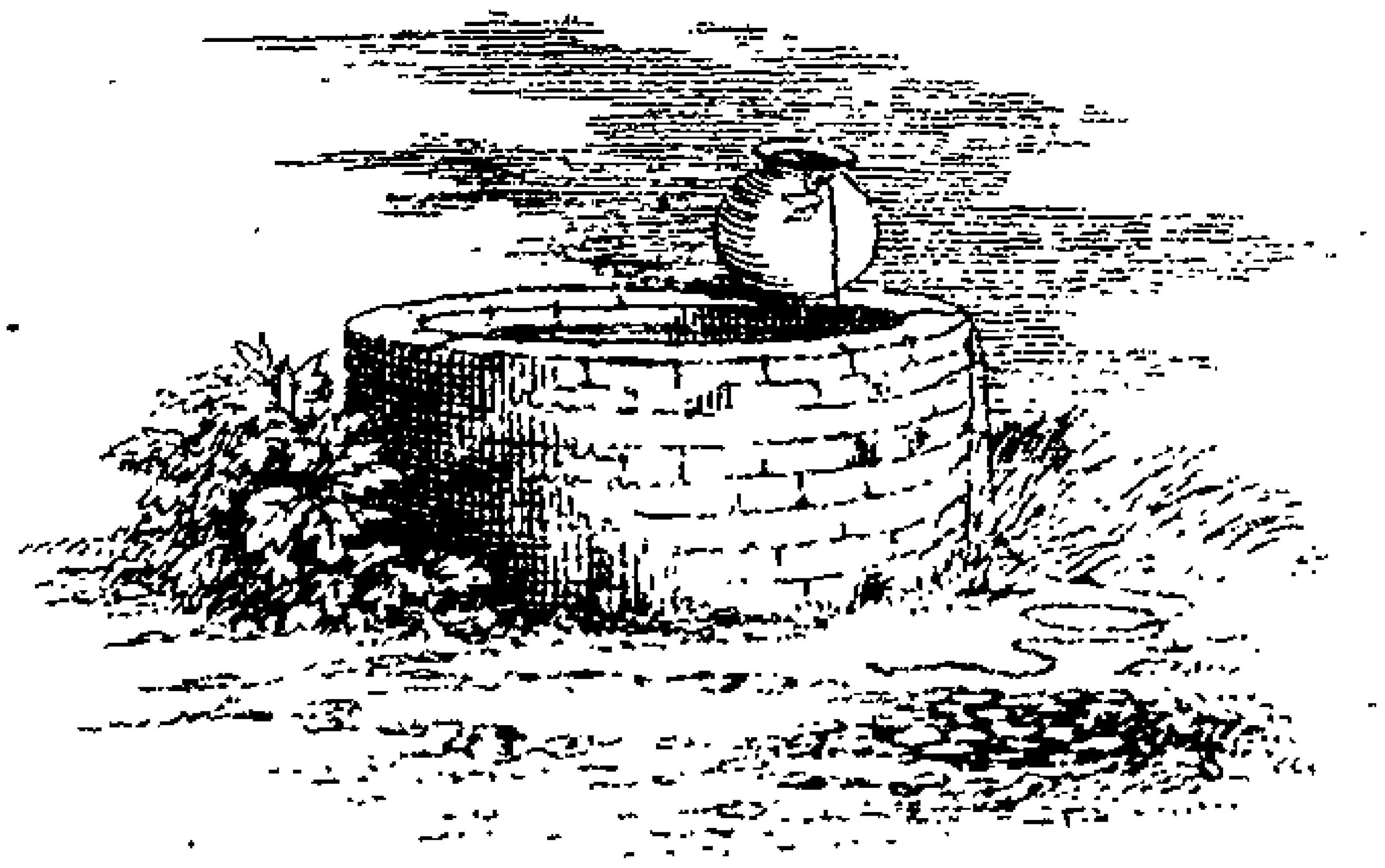
† The term Lall (or red) appears to have been derived from the proximity of the place to the Lall Bazar which we are told "is mentioned by Holwell in 1738 as a famous bazar," but whence the term originally came does not appear. The Old or Mission Church, erected by the zealous Missionary Kiernander in 1768, has the same term (Lall) attached to it, though this is supposed to have originated in the red bricks of which it was built. The tank, it is said, "was formerly more extensive but was cleaned and embanked in Warren Hastings' time." The first name of the place was "The Green before the Fort."—*See Calcutta Review, No. xxxvi. Dec.* 1852.

‡ By some existing mismanagement or abuse, into which it is unnecessary to enter "too curiously" here, the purity even of this tunnel is said to be far from beyond mere suspicion.

at which time the glassy surface of the water, borrowing the colours of the sky, and reflecting the surrounding objects, imparts an increase of beauty to the view.—But I think you are smiling at my having bestowed all my powers, and those of the poet to boot, not upon the gorgeous scenery of the Himalyas, but upon the picturesque of a reservoir of drinking water!—Well, I can only add, despite the case of charms I have endeavoured to make out, that, beyond the children who are sent out of an evening to take air and exercise (by sitting listlessly upon the grass!) in the care of their Ayahs, or native nurses, few and far between are the frequenters of the garden walks of the *Lall Diggy*.

Of the importance of good water in a climate inducing the expenditure of so great a quantity, too much cannot be said by those who concern themselves for the public health; but I shall have said enough by mentioning that in the opinion of medical men, one of the principal causes of the extensive sickness amongst the natives in Calcutta,—to say nothing of what Europeans may suffer from inattention to this matter—is *bad water*. It would not be fair, therefore, to judge of a cold water diet by these poor people; I mean generally the poor, depressed, uneducated, listless natives of the lower provinces, who live upon ill-cooked vegetables, and fiery condiments, and slake their thirst, probably, from the nearest stagnant, half-dried, lukewarm, and unwholesome tank or puddle which may be at hand.

The immediate object of attention to which I have thus led you such a round-about is the *Well*, and wells are to be found in the compounds of half the houses in Calcutta. Well water, being nothing more than the drainings of the land, and never pure, is used only for the commonest purposes. The wells of Calcutta differ materially in their construction from those of England. Instead of being bricked, they are formed of separate hoops of earthen-ware, so shaped as to rest one upon the other. The inner edges being curved over, present a succession of projecting rims, which form a flight of steps and afford some chance of escape to a person accidently falling in.



We will now, if you please, return into the house, where, being seated, allow me to direct your attention to an Indian domestic squad. Of the characters of its members we have as many varying estimates, both oral and written, as they, probably, were they to turn authors, would give of their masters, the Europeans; a diversity of opinion, however, that may be traced to the usual sources,—difference of rank and station,—of temper and of habits, and of many accidental causes which you can as well imagine as I describe.

The Calcutta servants are, chiefly, natives of Bengal, a portion of this mighty land wherein the class to which the domestics (at least) belong, is as nearly all authors and all living witnesses, whom I have either met with, or heard of, agree in representing,—in a very low state of morality.—It will not be necessary for me to be more defined than this with reference to class.—I feel assured that the "natives of Bengal" sometimes so sweepingly spoken of, will not need either exception, or advocacy, so humble as mine. I am happy in the acquaintance of a few native gentlemen, of whose friendship and esteem I shall always be proud, and who, together with many of the rising generation, now educating, springing up, as it were, from a new soil, are, I trust, calculated to prove to their country, both "useful and ornamental."

From the servants, then, without education,—wanting the very first principle of *all* moral principles—*truth*,—accustomed to those listless habits which climate, want of healthy mental excitement, and the depression consequent on political causes, operating for ages past, have induced, it would be vain to seek for any large evidence of integrity or spirit, though under circumstances of excitement, they may occasionally be seen to extraordinary advantage. They are patient, forbearing, generally speaking grave and quiet in their demeanour, and I believe that with a proper acquaintance with their language, strict and consistent discipline, short of personal violence,—regular payment of wages, and careful administration of justice in the various little disputes and grievances arising amongst themselves, which are most probably submitted to their masters, as "of the bench," for adjustment,—much may be done towards gaining their respect, attention, and even attachment. I have heard instances of their following their masters on foot, and coming in after a journey of six or seven hundred miles with cheerfulness. In one of these instances, following the same lord and mistress, was an aged female domestic:—in the words of Chaucer,—

> "So eld she was, that she ne went
> A foote, but it were by potent,"

and who, declining the use of the bullock carriages, which she said only made her bones ache, actually performed nearly the whole of the journey

from Cawnpoor to Lahore, from Lahore to Mussoorie, thence to Gwalior, and finally to Calcutta, *on foot!*

Amidst, however, so great a variety of people, whom fortune or misfortune, adventure or trade, servitude or crime, may have severed from their native soil in all parts of this vast country, or this vast land and its many countries, and thrown into the city as a common centre, you will readily suppose that there exists a proportionate variety in character and worth. You will as readily believe that a city, ever the arena of vice and dishonesty, is not only the least advantageous to the morals and education of the lower order of its inhabitants, but to the estimate which observers, who may not have particularly studied Miss Martineau, will form of the people at large: hence many of those prejudices and errors in regard to the people of India, which are so injurious to a kindly state of feeling generally betwixt them and Europeans, and to a just discrimination and separation of the evil from the good which "peradventure may be found" amongst the domestics, or their qualities. I have spoken, however, of diversity of opinion;—a case will best illustrate this.

Let us suppose an old and independent resident,—his health best preserved by a warm climate;—long habituated to a troop of attendants;—taught on his arrival, and accustomed to obey, an unwritten but thoroughly understood law, which saith—"Thou shalt do nothing for thyself which thy servant can do for thee;"—having, in fact, resided long in the camp of Darius, and acquired a natural fondness for eastern pomp and servility; forming, or influenced in, his estimate of the people's worth, not by their integrity, but by the degree in which their services conduce to this state of ease and dignity; never having need to study either their expense or individual industry, which will not appear to be lacking in the presence, and from the numbers to share it is never very largely drawn upon;—such an individual is not likely, unless a man of very observing mind, to view otherwise than favourably the reverential and submissive Asiatic attendants, whom he will probably declare to be "the finest servants in the world."—These, on the other hand, with high and regularly paid wages; with full opportunity for the acquisition of "perquisites," and with very little to do, will of course do their best to set that little off to advantage. Away, however, from attendance on the master, or put in the slightest degree out of the usual way, none can be seen more independent and careless. They will do nothing which is not "so nominated in the bond," and to this many Europeans are good-natured or weak enough to yield. I have generally observed far more neglect of strangers or visitors, and sometimes worse attendance, in the houses of the higher classes than in humbler dwellings.

The individual of more circumscribed means has to look somewhat closer, and through a less golden medium than his wealthy neighbour. He is brought into immediate collision both with the servants and the people

generally, and then it is that the great gulf between master and man in India becomes apparent. Participation of interest or feeling cannot be expected. Dissimilar faiths and diametrically opposed habits and customs, even amongst equals, who, with few exceptions, neither eat nor drink together, and lack, consequently, one of the chief sources of sociality and good feeling, are sufficiently inimical to any such participation: how much more, therefore, where servitude is the only connecting bond.*—Whether rich or poor, the Europeans are regarded as birds of passage: the domestic in India, therefore, can never, as in England, look upon himself as in a place of permanency,—as forming part and portion of the family—domiciled for his old age,—possessing, as it were, for his own, and probably children's sake, an actual interest, a *fee simple*, in the very soil.

Although I feel assured that the mass of Europeans arrive in the country favorably disposed towards their "brethren of the sun," there appear no means or appliances, save the enlightening and all charity-breathing spirit of Christianity, to foster and encourage the disposition, and so it frequently follows in a short time that those who, on their arrival, had protested against the severe opinions—careless demeanour, and harsh language of some of their friends towards the native servants, themselves merge into the indifferent, the careless, and severe.

The want of principle so unhappily prevailing amongst the very class with whom Europeans in Calcutta have the most dealings, strikes at one of the most vital points in a man's affections. Indifference to masters' interests, begets, of course, indifference to servants' feelings, and their want of spirit and energy seems further, too often, to beget the opinion that they have no feelings to hurt. Ignorance of their language prevents appealing to, or correcting them in a proper manner, and thus it follows that their fears or self-interests are supposed, and in many cases too truly, to be their only assailable points. The feelings thus engendered toward the servants extend themselves to the people at large.

With persons of violent tempers—insufferable pride, and sweeping prejudices—maladies incurable, and as common to the frozen north as to the burning east, it can only be said—you cannot "gather figs from thorns, nor grapes from thistles." To the impetuous may be added the juvenile, and too often, consequently, the inconsiderate; of whom, arriving in the country at the ages of sixteen and seventeen, no small number go towards the formation, immediately and ultimately, of Indian society. With hot blood in their veins—little judgment in their heads, and an exuberance of spirits in their hearts, there is too frequently a lamentable disregard of the

* "Hindoos who would liberalize, are generally stopped on the threshold of their approximation to Europeans by the matter of habits, more particularly as respects social meetings at meal times, the time at which Englishmen 'come out of their shell' with most ease and effect."

Ed. Cal. Star, Jan. 14th, 1843.

opinions, and for the feelings of the "black fellows," who, in accordance probably with the quickly imbibed notions of our young Englishers, are regarded, without discrimination, as rogues, thieves, and pusillanimous cowards, undeserving of respect or consideration. The mildness of demeanour, perfectly natural to the Bengal oriental, whatever his priciples be, is not appreciated or understood, but rather encourages a disposition to ridicule and contemn.

On the other hand, the very griffinage* of many kind-hearted persons is evidenced by some demonstrations of kindness conceivable only in an English brain, or of that unrestrained demeanour which they have been accustomed to shew towards domestics at home.——*There* the spirit of Benevolence need fear no mortification by the rejection of her offerings and her sacrifices;—*here*, where superstition, fatality, priestcraft and idolatry are dominant;—where our griffins cannot approach even a menial who may be cooking, or accidentally touch an article of his culinary apparatus,—lay finger on his *hooka*—or put foot within the threshold of his mud hut, without imparting pollution;—where amongst the most heinous sins of ill-breeding is that of asking a man after the welfare of his wife and sisters; and to admire and compliment his infant is to plant upon it "an evil eye;"—where, at certain times, should his door-keeper have to deliver a letter, he must *drop* it into his master's hand, or lay it down, to avoid contact, just as some cadaverous-looking quarantine official would deliver a fumigated missive to yon ruby-faced Englishman on board the "Valetta" or the "Vectis;" and lastly, and worse, where if in mercy they offer medicine to the sick—medicine, it may be, which has been humbly craved—it is probably refused from *their* hands, or *their* vessel—no matter how bright or how pure,—you may readily suppose that Theophrastus himself could not have drawn a "Blunderer" who should fall into a greater number of errors and mishaps. Turn which way they may, indeed, they are checked in every attempt to do the polite—the social—or the condescending, and the consequence is that these little disagreeables, despite some people's philosophy, act as so many vexatious rebuffs, and the European, wrapping himself in a cloak of dignified reserve, holds a respectful distance for the future.

In short, persons from Europe must submit themselves to an entirely new course of education, and must acquire a familiarity with oriental manners, customs, prejudices and minds, ere they can understand or appreciat the people,—draw out, as it were, the good which is in them, or form the slightest correspondence of sympathy or feeling; even as Van Amburgh gained his influence and power over the beasts of the desert, and like a

* "Griffinage is the isthmus of a middle state between English and Indian life. It is the second infancy, as it were, of all who quit the 'tight little island' for the fervid shores of Ind. It partakes, accordingly, of much of the helplessness, artlessness and credulity of natural childhood."
DR. JOHN GRANT'S "GRIFFIN."

second Daniel could make a den his couch, and a lion his pillow! To this end —not couching with lions, but forming an acquaintance with the people—the first step—I might almost say, the only one needed—is a knowledge of their language—the power of *speaking to them.* "One great means (says Shore, in his invaluable '*Notes on Indian Affairs*') of gaining the respect of the natives, is to speak their language with propriety, that is, without vulgarisms, and in the tone and idiom used by their own gentry." The rest really seems to follow of itself. I have ever observed that in proportion to the extent of this acquirement there has been evidenced a degree of respect upon the one hand, and of good will upon the other. It *may* be that the willingness to acquire their language argues the pre-existence of good will,—but I think that novelty, to say nothing of some persons' natural talent for the acquirement of languages, has the greater share. I believe that unless people are at the pains of paying attention to it immediately on their arrival they will never, to any useful degree, do it afterwards.

Be this as it may; I know of nothing which is productive of more mischief and misapprehension than the neglect of it. It is really surprising and humiliating to observe the ridiculous blunders into which many persons are continually led by their carelessness in this matter. It is not alone their ignorance of the language, which is natural and pardonable, but their apparent insensibility of the fact. This, added to the impetuosity almost inseparable from European energy of character, and particularly excited by the want of power to give expression to thoughts, will sometimes, in the case of the servants, frighten the more timid Asiatic from his master's roof.

Comparatively, very few persons trouble themselves to acquire more of the language than is sufficient for the commonest colloquial purposes. The first person *plural,*—tense *present,*—gender *masculine,*—adjective *superlative,* and mood *imperative,* with a very limited vocabulary of nouns and verbs, are thought to be all the modifications and extent of matter necessary for the Calcutta lingual currency. The sailor, having acquired sufficient to call for a boat and a glass of grog, and to send a man to perdition with a grace, declares it is the "easiest lingo in the world—he learn'd it in a fortnight!"—and certainly one would imagine that there were some people who took for granted, that a note* to be found at the foot of a page in Miss Roberts' work on India, observing how small a travelling stock will serve on an emergency, was intended as a set formula of all that was necessary, in knowledge of the language, for the requirements of life in the country.

I have met with persons who, after residing in India for twelve years, were unable to ask even for 'a glass of water;' and there are others who,

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* "A very few words will suffice to carry a *Dák* traveller over India. *Ootow* (lift up) *jeldie jaw* (quickly go), *pinnakee pannee lou* (drinking water bring); and in answer to all questions *dustoor ca maffic* (do according to custom)."—Miss E. Roberts, *Vol.* 1—*page* 209.

with an irritability which is occasioned, as I have said, by the incapability of putting thoughts into words, are unable to express the slightest expostulation without a strong seasoning of abuse—unfitting the precincts of Billingsgate, and disgraceful to any calling themselves *gentlemen.* That the *sounds* are *foreign,* is the only explanation which can be offered for this impropriety on the part of persons who are unknown similarly to forget themselves in their own language.

The consequences often ensuing upon this state of things may be conceived. Orders are given, or reproof attempted, and possibly understood,—but it is equally probable that the tones of voice have confounded all conception of the matter. The servant perhaps replies—explains, or defends,—but all is lost;—that which is not understood is, of course, not worth listening to; or if justification be even accomplished, there is yet wanting the "soft word which turneth away wrath" to shew that a sense of propriety, and not a spirit of petulance, had been aggrieved.

It is amusing to listen to persons whose knowledge of the language you may happen to know is extremely limited, and who, having had some mortifying failure of a commission, or disagreement with a servant, assure you how "*particularly*" they explained to him their wishes; and in proof that he "*cannot understand his own language,*" detail you in very choice English an address which, when literally rendered from the original, was probably wrapped in some disjointed flourish, that, perpetrated in England by any poor foreigner, would have set a parish of little boys in a roar.—Such is about the degree of proficiency to which two thirds of the Europeans living in Calcutta attain in Hindoostanee, and this, like Lover's scholastic hero in search of the gridiron, many appear to consider all that is requisite.

The obstacles to an acquirement of the language in Calcutta are numerous. Many of the servants in the houses of the opulent speak English,—one of the least desirable accomplishments in an Indian servant conceivable. The master and mistress are then seldom at the pains of forming any acquaintance with the native tongue, and are open to the most fertile source of deception and roguery, by being placed entirely at the mercy of their accomplished servants in all domestic monetary transactions.

A second and far more serious impediment lies in the fact of the native clerks, or Sircars—essential and indispensable aids attached to every office, great or small, government or mercantile,—all speaking and writing English: thus any necessity for other than English in matters of business, is, generally speaking, dispensed with.

Another obstacle is that instead of *one* we have *two* native languages in Calcutta,—*Bengalee* and *Hindoostánee.* The first—peculiar to the Hindoos of Bengal—is considered an independent language, though, like other of the vernaculars, it has borrowed largely from, and has been long amalgamating with a perfect and original language, the ancient and far-famed Sunskrit, the

Brahminical classic, venerated and adored of the Hindoos (who ascribe to its very

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character a Divine origin); the repository of their sacred writings, their civil and religious laws, their great poetical and philosophical works;—"a language (in the words of Sir W. Jones) of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." The Bengalee,

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which has character, though little or no literature, entirely its own, is but little understood or spoken by Europeans, save in the missionary and government services. Persons, however, whose avocations are mechanical,—having under them native workmen (who are almost exclusively Hindoos) and, in short, all who desire to communicate with the poor—the "children of the soil"—tillers of the land—would find their advantage in paying chief attention to this language. The second, *(Hindoostanee)* by some writers termed the *Moors*, but properly, *Oordoo*, is a compound, principally derived from the Arabic and Persian. It generally uses the more compact

حروف عربی

character of the first in printing, and that of the second for writing,—is peculiar

حروف فارسی

to the Moosulman population, (the *rural* of Bengal excepted) but understood and spoken by most classes, Hindoo, Moosulman, and Christian, in communication with each other throughout India. It is to India, in short, very much what the French language is on the continent of Europe—a general medium.

By an approved regulation of government, introduced some years back, the Persian language, hitherto alone used in all the courts of law—having the same relation to the people of this country which the old Norman French

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had to the people of England, and therefore little understood—has been abolished, and in its place the local languages—Bengalee in Bengal, and Oordoo and *Hindee*—(for there is yet a third, supposed by Sir William Jones to have been primeval in upper India, and now in use amongst certain classes of the Hindoos of the upper provinces) in Hindoostan, have been substituted.

Thus, then, in Calcutta, a large portion of those with whom Europeans on their arrival hold communication, are speaking a language so far foreign to them that it is not their *own*. Of the remainder, too limited a number are natives of those parts of Hindoostan (as in Delhi,) where the Oordoo is correctly spoken, to have much influence in improving the general stock; whilst the old resident Europeans, and even persons born in the country, who have not been under the necessity of studying the language, and whose assistance new arrivals naturally seek, have probably gained their whole ac-

quirements from not even the best of the two imperfect sources I have named. You may, therefore, conceive the issue of such a combination to be a very imperfect jumble, and such the Hindoostanee, as commonly spoken in Calcutta, certainly is. There is a little of everything, and that everything cruelly mangled. The native will murder the vernacular, partly in ignorance, and partly in order that the European may be able to understand him; and the European, in like way, considers it necessary to return the obligation, by a complimentary outrage on the purity of his mother English. Thus in words for which it has not been deemed necessary to draw on the Hindoostanee vocabulary, or for which it does not furnish corresponding terms, we have *kettle-ee* for kettle, —*Counsel-ee* for Counsel,—*ee-stew* for stew,—*mafkin* for muffin,—*ispin* for sponge,—*pooten* for pudding, and such like, all supposed to be perfectly correct when master himself so pronounces them!*

But I shall be wearying you with this tiresome length of prelude to our domestics. Let me therefore, without further prolixity, introduce them to your notice seriatim.

The first is the KHANSAMAN,† or head Moosulman servant. Khansamânship, like Malvolio's greatness, cometh in three wise: some are *born* khansamâns,—some *achieve* khansamanship, and others, have khansamanship *thrust* upon them. By the first I mean those originally engaged in that capacity; —by the second, those who from smart khidmutgars, or table servants, have been raised to the office and its emoluments; and by the last, such khidmutgars, as, serving in houses where no real khansaman is kept, become complimentarily so dubbed by their fellow-servants.

The Khansaman enacts the part of butler 'with variations.' He generally has the entire control of the under kitchen servants, who are most probably selected and guaranteed by himself, and he is responsible for

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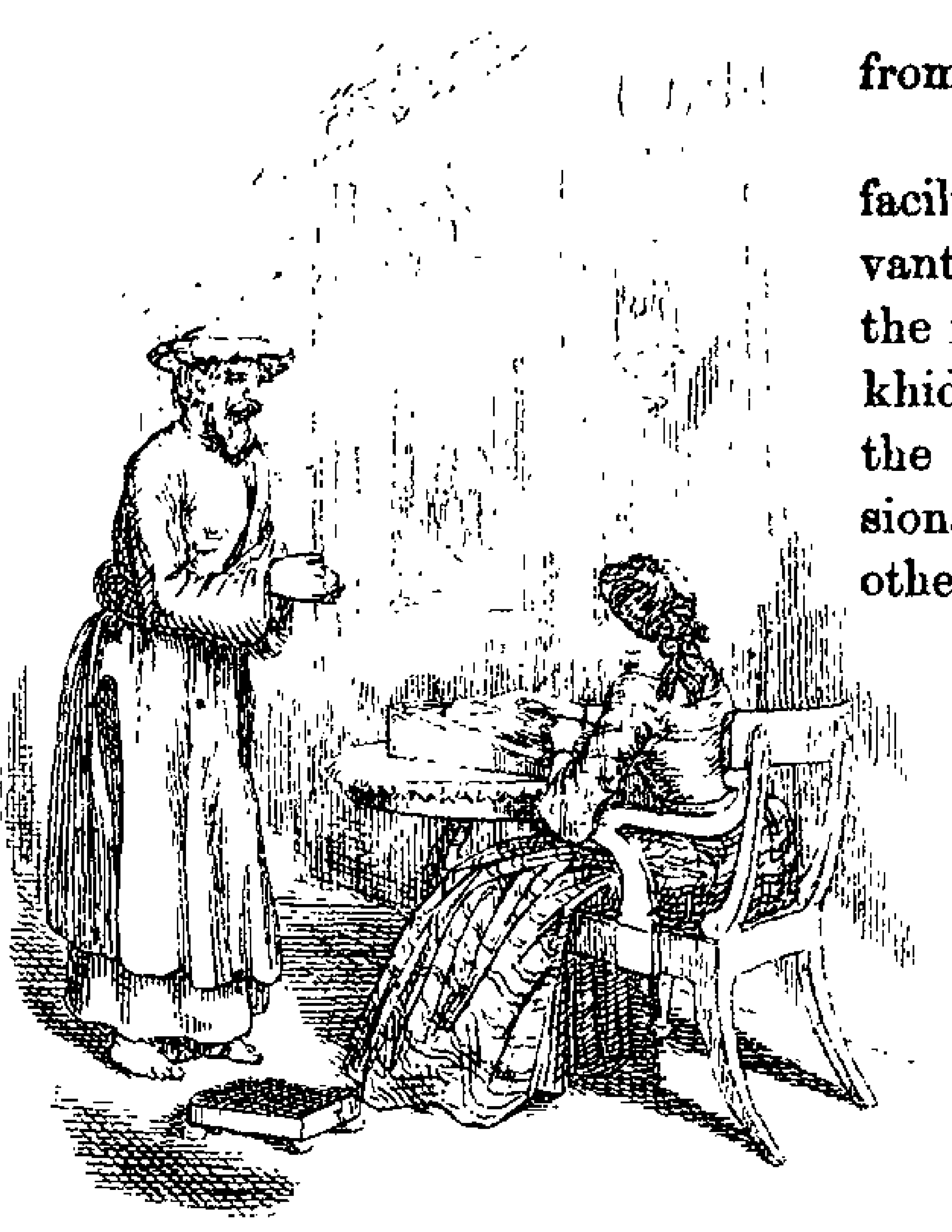
* For a further and more amusing illustration of these oddities see page 136 of Mr. H. N. P. Grant's "Anglo Hindoostanee Hand Book," from which the following, taken from Dr. Gilchrist, are a very few selections of "Native corruptions of English military terms:—

Who comes there?	*Hook, um dar?*
A friend,	*Fur, ung.*
Attention!	*Tel-chun!*
Present arms!	*Fur, junt ram!*
Recover arms!	*Rik, ab ram!*
Trail arms!	*Til, e, ram!*
Forward!	*Fal, wut!*
Stand at ease!	*Tul, del, tis.*
As you were!	*Uj, wur!*

1859.—Would that the Bengal Sipahee had been contented to remain so; and that his corruptions had gone no further than to his master's tongue. It is only questionable how much of sorrow is due to that master's want of familiarity with *his*. Treachery may sometimes be discovered when it cannot be prevented.

† "A poor or only a middling rich man—one of the happy juste milieu!—has no business to have this functionary upon his establishment at all. He is a luxury for but the rich."—*Calcutta as It Is.*

all losses or breakage of the goods and chattels pertaining to his office. He is supposed to be master of the culinary art, and to be skilled in all the mysteries and formula of the table, from a bachelor's mutton-chop, to a tournament feast, as well in the provision and choice, as in the cooking and display.



The wages of a Khansaman vary from 8 to as high as 25 Rs. per month.

You may perhaps imagine that if facilities for roguery rest with one servant more than another, this must be the man, or, where he is wanting, the khidmutgar, who not only caters for the daily necessaries, but has, occasionally, the purchasing of monthly or other stores for domestic use.

Not content with the "*dustooree*" (from *dustoor, custom*) which, according to a practice in the bazar, is a return of so many pice (two in each roopee) upon all ready money sales, and which this man pockets, he will render his account with the addition of a "*small profit*" of from six to twenty-five per cent.—as the means, carelessness, helplessness, or gullibility of his employer will admit.

You possibly ask, why we entrust servants,—why not market for ourselves?—for although one class of society may, by its position and means, be placed above the necessity for such care, a great portion must yet remain, who, if in England, would be more dependent on themselves.

A few Europeans may, certainly, be seen in the market, but I should not be warranted in saying 'it is the custom;' for despite the stir which the opening of a new bazar, known as Jackson's Bazar, occasioned a considerable time back, when people of all ranks and degrees might have been seen commingling in its labyrinths, the novelty of the thing soon wore off, and matters found their level again. Even strangers who, when in England, would have been attracted by any illustrated work upon oriental horticulture, as children by a raree-show, and pored over its contents with the deepest curiosity and interest, are content upon their arrival here to see the actual produce of the soil, as chance may place it on the meal table. There is, indeed, little of the attractive in the appearance of our Calcutta provision marts; and I imagine that whilst they, and the habits and systems (I will even add personal appearance) of their occupants remain unaltered, few Europeans will be found attending there either for pleasure or thrift.

As to thrift, it would in most cases be to little purpose that they did; for without a very tolerable acquaintance with the language,—without a familiar knowledge of the general, but ever-varying, market prices,—without a native's stock of patience for bargaining, and lastly, without a familiarity with the bazar methods of dealing, which are opposed to every thing that is straightforward and truthful, a man may as well stop at home, and if he must lose his money, at least save his time.

It seems the custom, in all the markets, to ask about fifty per cent. above the real or proper price, and the system, consequently, very generally appears to be, in answer to ridiculous demands, to make ridiculous offers, and so, by talking and bargaining, arrive midway at something of a fair valuation.

But, in the Provision mart, there is another feeling in operation; a natural—though it may be a tacit—combination on the part of the bazar people and the servants, to afford to each other the advantages of monopoly. What interest can the servant have in cheapening the wares of the Bazar for his employer?—On the contrary—the more money he expends, the more *dustooree* he obtains. He willingly allows his countryman, therefore, the highest reasonable amount he may demand, and in return the dealer as willingly allows the servant to purchase at such a rate as shall leave him a sufficient margin for that additional "small profit" I have spoken of, in his account to his master. Unless he be a griff, therefore, the visit of the European to the Bazar dealers is neither encouraged nor desired.

Independently, however, of all this, and to say nothing of pride, the obstacles created by climate are sufficiently potent to make the attendance of Europeans in the market the exception and not the rule. There are four months of excessive rain; five or six of distressing heat; the conveyance, except amongst the opulent, is required for business, and a walk is opposed after about 6 o'clock in the morning by a blazing sun, from whose beams some people fly as though each ray were a poisoned shaft, and by that lassitude and disinclination to activity, which season—city life—and late hours are so calculated to create.

Whilst, then, there is a servant in the house to whom this duty pertains, the majority of people, for some one of the reasons I have given, or for all of them together, are content to leave him to its enjoyment, and *hope* they keep a sufficient check, or are, at all events, not *much* cheated.

In short, the whole system of economy and of profit upon which most Europeans appear to act in India, is that of the wholesale,—a care of the pounds but none of the pence, "as poor Richard would say"—and, indeed, such an observation of the old gentleman's might be taken very literally in Calcutta.

I have often thought it a matter of regret that the only, *commonly*, current silver coin in the country, should not be one of less value than the

Roopee. Although double the value, the Roopee is held in parallel estimation with the shilling in England; no matter whether in the purchase of an indefinitely valued trifle, or as guerdon for some small service done, it seems the least thing expected,—the number, rather than the value of the coin appearing to be considered. When once changed, moreover, it is generally for a quantity of unclean copper coins (64 pice) respecting which the only care appears to be how best to get rid of them: with all but the *Podar* (money changer) and the servants, the worth of a coin seems to exist only in the shape of silver.

The E. I. Company's Roopee (valued sometimes below—seldom above—two shillings) is divided into sixteen *annas*—the anna into four *pice,* and the pice into three *pie.* But though such a thing as this latter little piece of currency may occasionally be received from the Treasury or Bank, in payment of the last fraction of some draft or interest bill, it is so rarely seen as to be considered a curiosity. "The reason (observed the Editor of the *Friend of India,* some years ago) of the disappearance of this coin was, that it did not correspond with the system of pecuniary transactions and of accounts which prevails in the country." Another reason assigned for its not finding

currency was the identity of its Persian or Hindoostanee, and Bengalee name —"*ek pie*"—with that of the pice.* In addition to these there is also a *half pice*,—introduced I believe at a later period, but for some reason with which I am not acquainted, it is as rarely seen as the pie. With this last named little coin, however, both in circulation and in accounts—we stop, and you will think at a sufficiently low point, but the natives, leaving us at a far elevation, seem to aim at infinite divisibility. By aid of *kowrees*† they divide the anna into 5 *puns*—the pun into 20 *gundas*, and the gunda into 4 kowrees, the latter being the little shell known by children at home as the *blackamoor's tooth* or *cat's back*, one hundred of which, it will be seen amount to one pice.

Now, though there are in existence, at least, not only the four coins I have named, but silver pieces of the value of *eight annas*, or half Roopee, *four annas*, and even *two annas*, these appear to be, even to the present day, in so comparatively limited a circulation, that the Roopee and pice continue the principal occupants of the field.

The evil of which I was speaking, however, now lies not more in the absence of small coins than in the conventional equivalency which long established usage and familiarity have conferred upon the Roopee, in the minds of English people, for a coin of lighter value.

To conclude the subject of marketings.—I have probably said enough to shew you that few but those who, whether "to the manner born" or bred, possess a fair knowledge of the language and customs of the country, and with whose particular humour, in short, the task may harmonize, can hope to effect much good in the way of economy, by attending the Bazar.

Placed, then, at the mercy of the servants, you may feel inclined to enquire whether, upon occasions of suspicion or conviction of dishonesty, the offender is indignantly and reproachfully appealed to, lectured, or discharged. ——Not a bit of it. The system almost universal throughout Calcutta, and you will hardly credit it—is, with as little expenditure of temper as possible, deliberately to "cut" from the prices rendered in the account whatever may appear to the mistress, whether from actual information or not, exorbitantly charged. The reduction is, with a few exceptions, quietly and politely submitted to,—there appearing to be as little fear about squaring matters on the one side, as of having cut a pice too much upon the other.

Having said so much respecting Bazaars, it may be well to enlighten you a little in respect of their nature. To illustrate them would require the

* The able writer of the article here referred to then states, in his advocacy of the poor, upon whom a scarcity of kowrees had of late inflicted severe inconvenience, that he has been assured "Government could scarcely bestow a greater boon on the country than to issue a coin equal in value to the 4th instead of the 3rd of a pice, and another equal to one half," which "would produce a saving to the poor in their contracted, but still, to them, important dealings, to a degree worthy the attention of a wise and benignant Government," and offer the further advantage of "assimilating the system of native and European accounts."

† The value of these kowrees is subject to fluctuation.

orient pencil of a Harvey, with the skill and humour of a Cruikshanks; for I imagine that a more diversified collection of people than may be met with in the Calcutta markets, could hardly be seen in any one other spot on the surface of the earth.

For meat, fish, vegetables and grain, we have (independently of many frequented exclusively by natives), two principal markets,—" *Jackson's*" and the " *Tiretta;*" the former, built by a Dr. Jackson, being the new market already alluded to. Grain, though met with nearly every where, is more commonly sought for at the *Hautkola* mart, situated on the banks of the river, to which part of it (being just above the shipping) the hay, straw and grain boats, in their appearance resembling floating hay-ricks, bring down their periodic stores from all parts of the country.

The wood markets are chiefly to be found on the banks of the canal skirting the eastern boundary of Calcutta,—communicating with the Salt-water Lakes, and through them with the *Soonderbunds,*—a vast tract of wild, woody, swampy, sickly lowland, intersected by " a labyrinth of streams and creeks" forming the mouths of the Ganges River,—the land being over-grown with thick forests, whence Calcutta is supplied with wood for firing, and for the building of boats."*—— The wood intended for the former purpose is hewn into rough faggots and sold by weight, at the rate of from four to five maunds for the Roopee.†

The China Bazar—why so called I know not, unless China be a term synonymous with universal,—is a long narrow street, forming a continuation of the Rada Bazar, extending probably three quarters of a mile in length north-ward, and thickly inhabited on either side by Bengalee salesmen, whose loquacious assistants assail you on every hand with earnest invitations to " come their shop," and only " see once" their multitudinous and tempting wares. If master want any good lângcloth—any stâcking—silk waistcoat piece—very fine; any neck-tie—gloves; any furnitures of cigars—any ready-made coats—lamps—alpaka,—any fresh pickles—stationery, or China silk-handkerchief—theirs is the very emporium of the same!—and if Mem-sahib will only step in and " look once," they very candidly undertake to—" *sell her—cheap*"!—and to produce such fine linen, flannels and merino, and chintzes, and ribbands, and laces, as she will find in no other shop—for 'so low price;' in short, at prime cost—because it is " hâliday time" and therefore they *must* sell; besides, " early morning custom very good—always bring good fortune!"—So the lady, it may be, walks in, when she is immediately requested to take a seat on an old-fashioned couch, covered with white cloth, which probably occupies half the little shop; and then, if she be in want of some white sewing silk, or a bit of jaconet muslin, she is shewn some very fine real Lace—or French Kid gloves—or silk dress pieces—or China crape shawls!—The jaconet and the sewing silk are *sure* of sale, and therefore not

* Murray. † The maund (or mun) of Bengal contains 40 seers, or 80 lbs. avoirdupois.

so readily at hand; but the lace and the crape and the like require introduction. Perhaps the bait succeeds;—the lady only *wanted* the jaconet and sewing silk—but then the crape was "*so cheap*."—Now follows the price. Shall mem sahib be told the *true* price—at *one word?*—very well. A China Captain was paid—or the invoice price was—*forty roopees*—and mem shall have one for *forty-two*. But the lady, it may be, knows better—or at all events knows the custom of bazar dealing—and the dealers' "lowest price" the price at "one word," is finally fixed at 30 Roopees—or haply lower!

Settled at length, and some poor blind or lame creature, who has almost certainly and patiently waited at the door, having benefited by a portion of the "dustooree," which has probably been received by the fair purchaser of the crape, she quits the shop, when three or four other claimants on her attention instantly crave a visit to *their* shops also; but the crape business has left no chance for them. Whatever the present, however, there is hope for the future, and so one is finally content to beg that Mem will at least "please to take his card"—whereon she possibly reads the following *(genuine)* composition :—

MESSRS NUNDO LALL PAUL & CO.

Begs to intimate that Nunda Paul & Co. was opend a Bonnet shop at Borda Bzzar No. 56, for two years and they has expirienced all the time the best rich straw & silk Bonnets to the Ladies for their order and now they invites all the Ladies that whatever sorts of Bonnets given to order shall be faithfully executed with good English matirials and a new millinery & straw Bonnets investment for the season has also been opened for sale at a cheap price.

Having drawn breath after this long period—these two years of "expirence" and bonnets, the lady is probably presented with another card, wherein, if she have not the assurance of equal experience, she finds at least a far greater and more convenient diversity of "matirials" than is met with in *most* Millinery Establishments :—

RUMMON KIS-EN SETT & Co.

MILLINERY WARE ROOMS

No. Rada Bazar, 50.

Straw and Silk Bonnet Hats, Ready made dresses Satin Graseden, aples, Sarsnet, Pirsian Mantles, Pulka, Robbin, Haberdashery Cotton and Silk Hosiery, Peace Goods and fancy dresses Flannel, Perfumery Stationery Oilmen Stores Confectionery Glass Ware Crocary Ware Plated Ware, Sterring Candles.

Of the multitudinously varied contents of the China Bazar, however, embracing, as they do, almost every article of domestic furniture, store, or expenditure, the auction sale catalogue might serve as guide or Hand-Book; for as very few of these bazar people receive any stores direct from Europe, but are all pretty constant attendants at the outcries, their depositories may, to a considerable extent, be regarded as second-hand Auctions.

But for *oriental* traffic—oriental tongues, and 'Oriental heads,' commend me to the *Burra Bazar*, a mart tailed on to the north end of the China Bazar,* and occupied or visited by merchants and travellers from all parts of the East; from the snowy range of the Himaleyahs north-westward to the very shores of the Caspian and Mediterranean,—southward from the scorching sands of Arabia Deserta to Cape Comorin, and eastward to the Archipelago and the Celestial Empire.

Few Europeans, I believe, have ever taken the trouble to explore the inmost recesses of the Babel-like regions of the Burra Bazar. Indeed a person might walk through it, and, from the singular manner in which the buildings are constructed, remain unconscious that the chief or most important part of the traffic existed over his head; there being a whole range of little shops or apartments that occupy a second floor, to which, possibly, but one or two narrow dark, break-neck passages are to be found as entrances.

* The north end of the China Bazar, being occupied chiefly by up-country people, or foreigners to Bengal I make free to consider a part of the Burra Bazar.

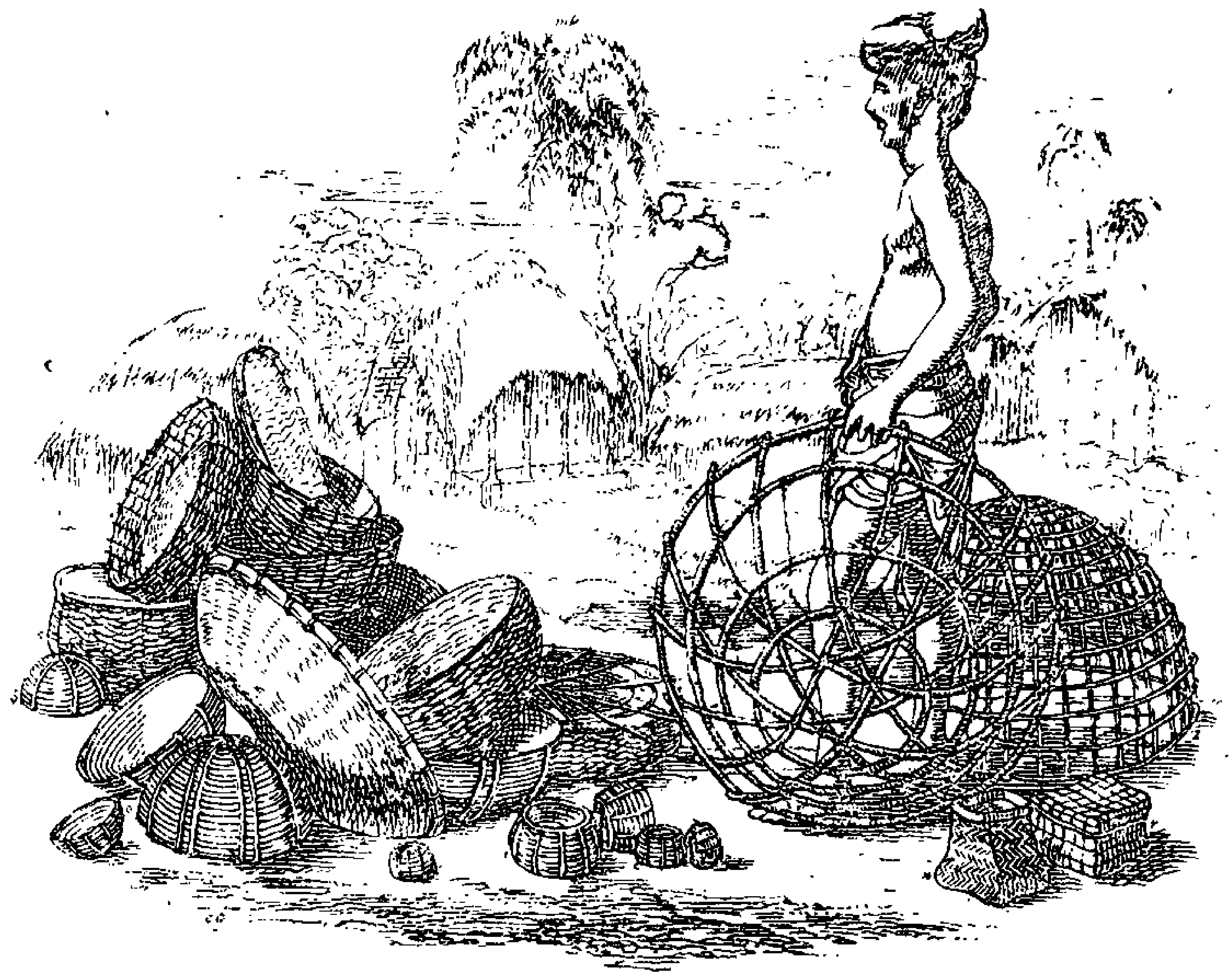
Here, above and below, may be seen the Jewels of Golconda and Bundelkund,—the shawls of Cashmere,—the broad-cloths of England,—silks of Moorshedabad and Benares,—muslins of Dacca,—calicoes, ginghams, chintzes and beads of Coromandel,—furs, fruits and gums of Caubool,—silk fabrics and brocade of Persia,—" spices and myrrh, and frankincense" from Ceylon, the Spice Islands, and Arabia,—shells from the eastern coast and Straits,—drugs, dried fruits, and sweetmeats from Arabia and Turkey,—cow's tails from Thibet and ivory from Ceylon; a great portion of these, and various other articles, "too numerous to mention," are either sold or brought by natives of the countries from whence they are obtained,—who, together with visitors, travellers and beggars, form a diversified group of Persians, Arab Jews, Marwarees, Armenians, Mundrazees, Cashmeerees, Malabars, Goojratees, Goorkhas, Affghans, Seikhs, Turks, Parsees, Chinese, Burmese and Bengalees.

Beyond the bazars I have named, I know of none other worth your notice, but in quitting them, may take the opportunity of informing you by what means purchases, therein made, reach their destination; for by that mingled system of civil and religious polity which characterizes the fabric, not only of Hindoo life, but, by amalgamation, of Moosulman also, and secures to all classes, without fear of innovation, the employment for which, either by caste or education, they were intended, none but *Motiyas,* or porters, will carry any parcel which may be too bulky for the hands. Indeed the servants generally are not at the pains of considering so much as this; but if left to themselves will, as a perfect matter of course, hire a porter for the merest trifle which may have been purchased, and return home, themselves, empty handed.

The basket-ware of the country, accordingly, is of that kind adapted only for being borne upon the head; and upon the head, I should state, is the only manner in which a motiya, whether by force of custom or of "caste," would ever dream of carrying his load, although it were even demonstrated to him that another method would be easier. The motiyas, however, are not people of any particular class, caste or creed, but a collection of poor men from all parts of Bengal, who, whether professionally porters, having no other calling, or peasants in time of dearth, or other distress oft attending an agricultural life, take this means of seeking a livelihood in Calcutta. These poor people having, possibly, after some months scraped a dozen or fifteen roopees together, return to their families—pay their rents—prepare their little plots of ground against the next season,—and again, most probably, leave them to the care of their wives and children, whilst they, once more, try their fortunes in the city.

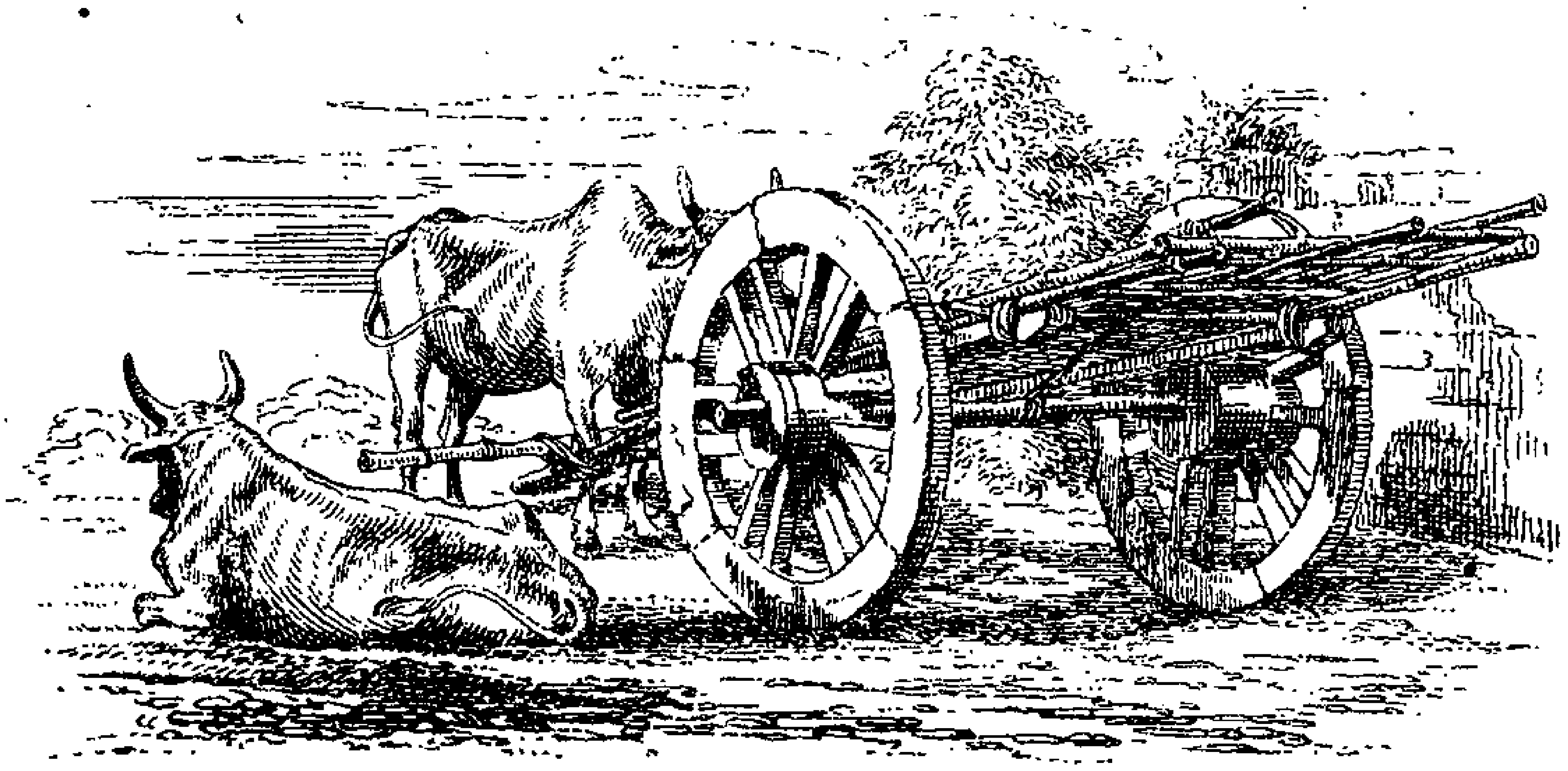
Motiyas (or coolies) are employed not merely to convey loads but upon a variety of occasions which arise in domestic life for extra work that may not interfere with the men's religious prejudices; and as their services are to be procured at a very moderate remuneration (about 5 Roopees a month),

they form a very useful body of people. Upon occasion of changing residence it is, in general, but necessary for a servant to step outside the gate for a few moments to gather a body of them nearly sufficiently numerous to carry away premises and all!



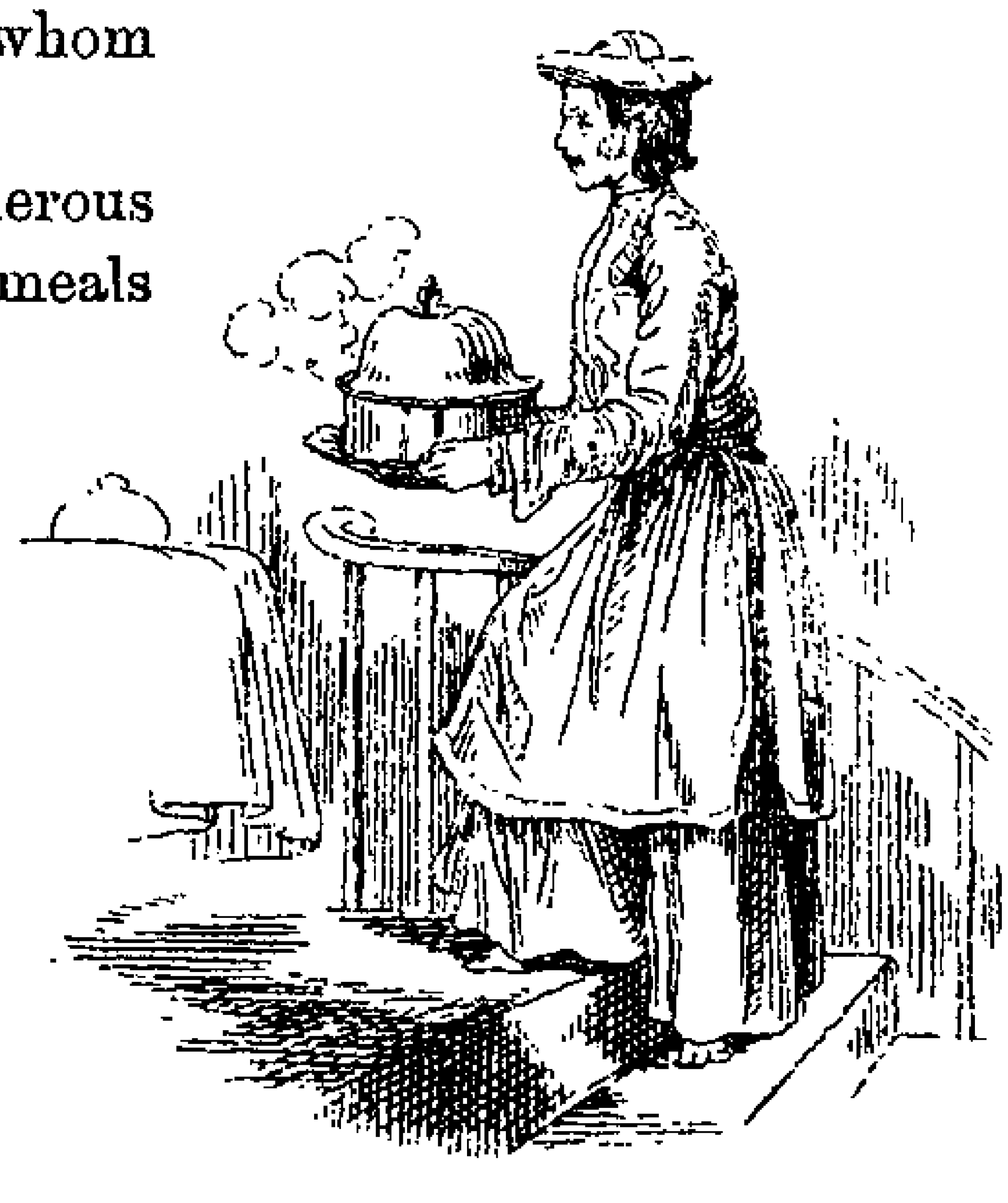
In addition to coolies—to whose honesty we cannot always trust—and who, from the number required upon such occasions, become both inconvenient and expensive, we have carts, which for roughness, simplicity, awkwardness and noisiness, I would match against any carts in the world. They are formed of bamboos fastened together with something of that freedom of style which characterizes a bundle of faggots; and they are drawn by a pair of bullocks, their galled necks (in front of the hump where the wooden yoke rests) and *twisted* and even *mutilated* tails, which are used both in guiding and goading, often exhibiting alike a lamentable proof of the vile inhumanity of their owners, and the inefficiency of our Police; to which, however, I live in the desire and hope of yet seeing attached, a "SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS." I can fearlessly assert—despite the enjoined humanity of "the Faithful,"—the belief in the doctrine of the metempsychosis existing amongst many of the Hindoos,—and the tender

mercies and extravagant example of the sensitive *Jáina* devotees, who cover their mouths with cloths, lest an insect be swallowed, and sweep the earth before them lest they destroy another under feet—that hardly a country in the world stands more in need of one.



Let us now proceed with the domestics.

The smart, but, not uncommonly, dissipated looking individual who here presents himself to your notice is the KHIDMUTGAR—the aspirant to the honors and emoluments of a khansamanship, and to whom I have already referred.



In houses where servants are numerous this man's sole duty consists in bringing meals on table and attending there. He does not even wash the crockery, that duty devolving upon an under servant, whom I shall hereafter describe. Amongst the opulent there may be seen a khidmutgar to each member of the family; amongst the extravagant even two, but a couple, or perhaps three, form the usual domestic complement; and in families where means are circumscribed, there will probably be but one. In the service of a bachelor of moderate income, he is a general attendant upon his master's person, wardrobe and apartment.

At both public and private dinner parties the khidmutgars accompany their masters to the festal board, where, standing behind each chair, dressed in liveries of Eastern fashion, commonly pure white linen with white turbans, which amongst the higher classes are sometimes decorated with a nar-

row silver band, surmounted by the crest of the family, they present a very extraordinary and imposing array.

At one period these men, on the score of religious prejudice, as Moosulmáns, refused to bring pork upon table, and the matter was long conceded, until so many of the lesser orthodox having been detected not only touching, but *eating* it, the objection was *overruled*, and the pork *carried*. Numerous are the amusing tales of cook-room doings; of thickly sliced and tempting ham, well spread with red currant jelly, or raspberry jam!—of fine Westphalia's mysteriously self-consuming!—respecting which master's queries were probably answered with that surprised air—that ready self-possession with which Doctor N——'s enquiries after his stolen razors were met by the Gallic chambermaid,—"I dont shave, Sir!"—So the khidmutgar—"Does your servant eat the flesh of pigs?"—In the present day the more sensible of them admit that there is no harm done in *touching*, if they do not *eat*.

The wages of a khidmutgar vary from six to ten roopees per month.—The higher pay can only be expected in a service where fashionable habits, fashionable hours, and late dinner or supper parties, may draw more largely upon the time, attention, and wardrobe of the men.

We next have the BAWURCHEE or cook, who may be either a Moosulmân, a Portuguese, a Mug,* or a Hindoo of a particularly low caste, termed *cowra*.

With the disadvantages of apparatus I have already pointed out to you, this man, if at all skilful, really performs wonders; more particularly when it is remembered that, unless a Mug or a Portuguese, he never tastes what he cooks, and hence is deprived of those means by which the European cook guides his operations, and tests the success of his labours.

The wages of a Cook vary, not so much according to the rank of the master, as to his means and his love of good living, for which some men are willing to pay not a little handsomely. From six to twelve roopees may be stated as the ordinary range of their pay, but I have heard of their receiving twenty-five.

Here we have the MUSHALCHEE,—or "Torch-bearer," such being this man's real office whilst travelling

* "The Mugs are esteemed by us in the culinary department, being heaven-born cooks from the Burmese quarter, and unscrupulous as to what they touch (or taste either) of Christian sustenance; a virtue which, within its due limits, raises them far above either the Moosulman or

with his master; but when in camp, being a Moosulmán, he becomes an understrapper to the cook and khidmutgars; tends the spit, and cleans the knives, forks, plate and crockery.—In Calcutta, therefore, the dispenser of light, and scarer of tigers, dwindles into a scullion!

It is not in every house, however, that a Mushalchee is now to be found. It is surprising to note the economizing changes which, by reference to old customs, will be found to have taken place, within the last few years, in Europeans' establishments. I may have occasion to notice this again hereafter, and need only add, with reference to the Mushalchee, that in numerous private families, cooks and khidmutgars have been found not to have so much to do as to require his assistance. The salary received by this man is four Roopees per month.

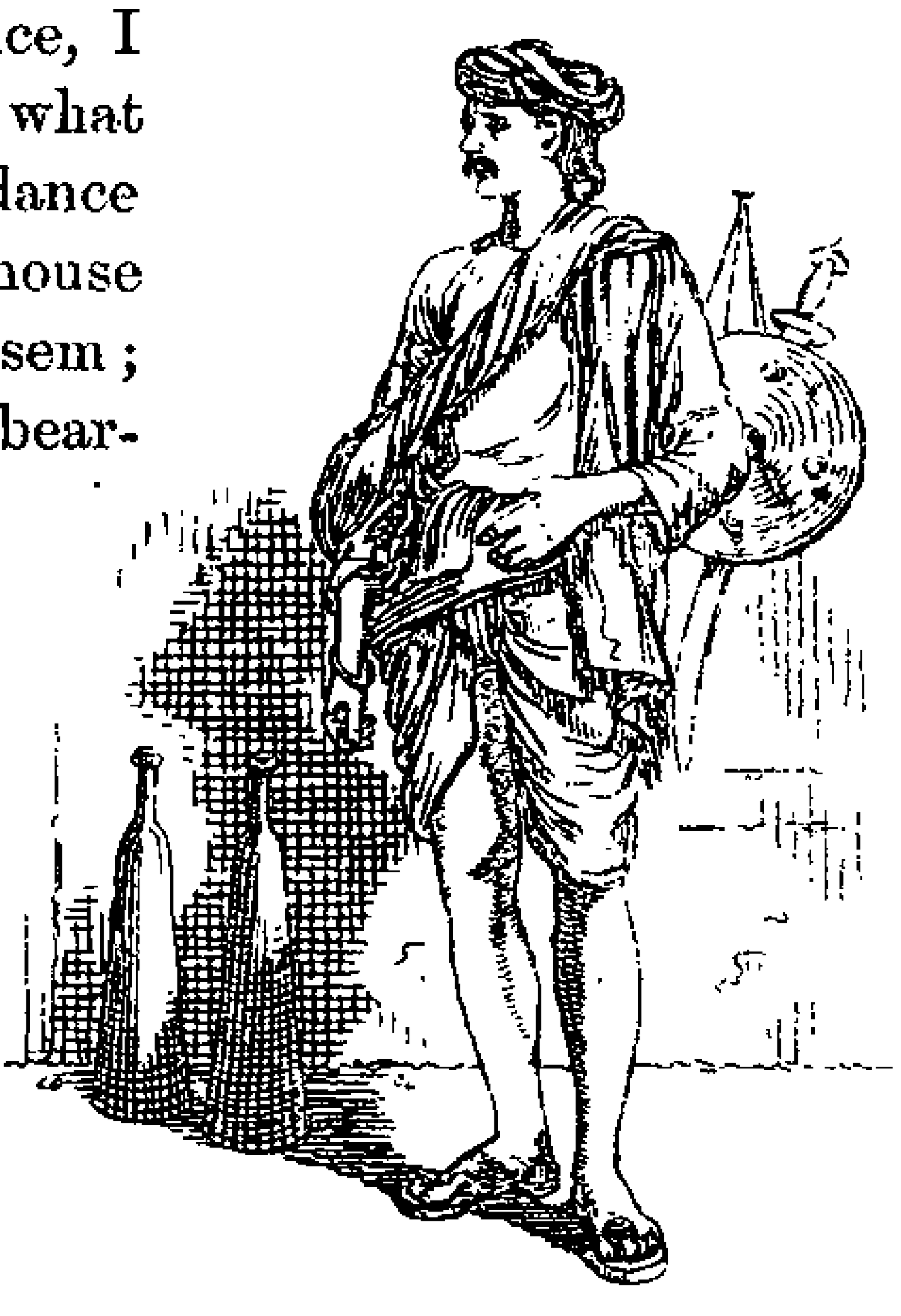
Fifth on the roll of this domestic corps I may name the House Bearer, who is a Hindoo. He will, therefore, neither touch your food nor do any work connected with it or the table during dinner time; one class of bearers (the Ooriah) having gone so far as, during that period, to refuse to pull the Punkah, by reason of its suspension over the unhallowed viands!

Hindoo artistes, who mix their ingredients by guess, and who deem it a condescension, respectively to prepare you a dish of pork, beef, or even fowl, at all.

"Now your Mug—who is a sturdy, willing, and flat-faced specimen of the unfeathered biped—is ready not only to cook you a chop of pork, but to eat it into the bargain; and having the sense to bring his tongue into play, as well as his eyes and fingers, he excels his competitors in the art of varying and apportioning his flavorous dispensations, instead of keeping eternally to the same proportions and palling the palate by damnable iteration."—"*Calcutta as it is*," by *J. H. Stocqueler*.

The bearers are of three kinds; the *Rouwânee*, (1) the *Ooriah*, (2) and *Bengalee*, (3) and the principal man amongst any set of them serving in a house—one who is a supposed master of the craft—is termed the Sirdar, signifying head or chief. A house-bearer, alone, however, or with one or two mates or assistants, is, in the present day, more usual than a whole set,—unless, as I have already explained, attached to a private palkee. Of the three kinds of these men that I have named, the *Rouwânee*, who are a class of men from the North-West, commonly found as Bearers in the upper provinces, are more frequently met with in house service than either the Ooriah or Bengalee, but all three are fitting for the office. The Ooriah, generally speaking, are the most sober, and the Rouwanee the least sober, but the most trustworthy, active, and intelligent.

The duty of the House-Bearer entirely depends upon the rank, means, and habits of his master. In the service of the opulent, where he is sure of having a mate or several under-bearers, he becomes a very important personage. In no case does he ever touch the palkee, but in this he ranks as confidential body-servant,—attends his master when dressing—possesses a degree of control over the other servants—has charge, probably, of the silver and the stores (in preference to the khansaman) and the entire responsibility of the whole of his master's property,—acting, in short, to both married and single men, as *valet de chambre*. To these duties are added—although performed not by himself but his assistant—those of cleaning the furniture, the rooms, and the shoes,—trimming the lamps, attending to the bachelor's beds and bed rooms, going errands and bringing the hot water to the tea-table!—a self-imposed office, I believe, and the only exception, a trifling one, to what I have stated in reference to Hindoo non-attendance at the meal table. The wages of sirdar or house bearers range from six to ten roopees per mensem; of their mates from five to seven, and ordinary bearers from four, for *Rouwânee*, to five, for *Ooriah*, as I have already stated.



Of more imposing front, more fearless mien, and gay attire, in which turban and sash divide the glowing beauties of scarlet, pink, purple, and yellow, here stands "our castle's warder,"—the DURWAN, (properly *Durbân*) or door-keeper. He is generally a Hindoo of the north-west provinces. In Calcutta he is commonly designated—"an up-country man;" which indefinite term seems to imply something to which a degree of respect is attached, unassociated with what may be termed the

lowlanders, that is of the same class. The people of the upper provinces have certainly succeeded in gaining for themselves an estimation not evinced towards their brethren in Bengal. I am anxious, however, that my observation should be understood as limiting the comparison to the middle and lower ranks on either side. If extended to the higher and the educated, I should assuredly reverse the order of precedence in favour of the native of Bengal. With reference, then, to the northerns, certain it is that these people, regarded as possessing personal courage, pride, and honesty, are generally found in situations of supposed danger and trust, where, of course, such qualities are the most needed. With climate more bracing, and habits of physical culture resembling the gymnastic recreations of the ancients, they possess a degree of personal strength and vigour almost unknown to the Bengalees, and favourable, as I presume, to a corresponding mental energy and independence. By mental energy I do not mean more than the predominance of what Phrenologists ascribe to the faculties of *combativeness*, and *firmness*,—the first conferred *"to meet and subdue physical and moral obstacles,"*—the second giving *"determination to our purposes,"** which, united to a generous and educated mind, lends nobility, but to graceless ignorance a ruffianly brutality.†

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* Combe 'on the Constitution of man.'

† 1859. The terrible events of the past two years in no way affect, it is believed, the consistency of these remarks in 1850. The "estimation" in which the "up-country man," (comprehending, as the term did, not merely our Durwans and Brijabasses, but the whole Bengal army) was held, is best shewn by the degree of confidence reposed in him, and the surprise which his appalling violation of that confidence created. Full three generations of such men, however, have lived, and served, and died in honoured fidelity,—a fidelity which it has somehow taken a century to find the means or the incitement to destroy. The *origin* of this incitement History has yet to declare; but its process is free from all mystery. The character of the uneducated Asiatic is marked by marvellous extremes; that of simplicity and childishness in his ordinary and better moments,—"tickled by a straw" and singing to his parrot for hours; and in his excited and worser mood by cunning, treachery and cruelty to a degree indeed we did not know till now. With those exceptions, of course, which are found to all general rules when applied to a whole race, their impulses have all the simplicity and absence of reason of the child; and their passions, when aroused, all the uncontrolled impetuosity of a corresponding age. The worst passions of an uneducated—impulsive and fanatic people,—in whom superstition and credulity exist to an extent almost incredible, were aroused by lying inventions against the British Government and people, so ingeniously framed as to affect Hindoo and Mohummudan alike;—by appeals to a demi-savage sort of patriotism, and by the bait of extravagant rewards for service to the restored rule of Delhi.

A little leaven leavened the lump; animosity of race, it may be said, quickly followed opposition and punishment, and, aided by every conceivable artifice to fan the rancorous flame, the mischief was complete. The worser spirits plunged willingly in; many more, who had little disposition for the work, were drawn in by the force of example, or the terrors of "caste;" whilst others, blessed either with better hearts, or better brains, remained—some passive—and others nobly faithful to their masters. The difference in conduct, therefore, manifestly arose in those differences of character which are to be found in the people of every clime and nation upon the earth.

Thus, then, it was that, with the mass of these misguided men, *impulse* created what the want of principle permitted, and the want of judgment approved, and in the absence of humanizing education their abused "firmness" lent to "graceless ignorance a ruffianly brutality."

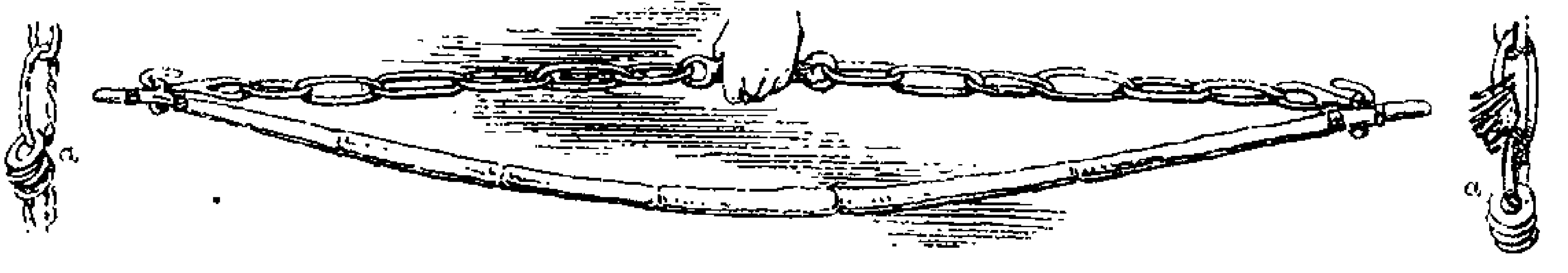
The superiority of appearance which these men generally present is very striking. Independently of numbers of remarkably fine looking fellows who may be seen amongst our Rajpoot, Puthân and other Sipâhees, both Hindoo and Moosulmân, from Lucknow and elsewhere, I have observed many of the men retained as *Burkendâzees* and *Durwâns* whose persons, not hidden and disguised by stiff uniform, but gracefully girded in the twisted folds of a single garment, might form no mean academy figures as models for Roman and Grecian Athletæ.

A little building—I might say den—with one door and no window, unless a hole of a few inches in diameter to allow the escape of the smoke from his cooking fire, may be called such, situated at the side of the gate or possibly under the arch of it, according to the form of the premises, marks the residence of the Durwan,—for whose comforts, I will just add, our builders might take shame for not shewing a little more consideration. There, seated at the entrance, his sword and shield—the necessary companions of his travels,* but now useless encumbrances—pendent from the wall, a pair of heavy *Mooghdurs* or dumbbells, the instruments possibly of his morning and only exercise,† being visible in some corner, he remains the whole day, the lazy guardian of the place, giving notice of the arrival of visitors by ringing a hand bell, or striking a gong, and allowing nothing to pass from out the door without an order therefor.

In houses, however, where the custom is enforced, or many valuables are kept, as in certain manufactories, his duty extends further, and consists in searching the persons of the servants or workmen ere leaving :—sad comment! humiliating process! and one the necessity for, or, at least, the utility of which, in private houses, with a proper system of reference for character and responsibility in office, I very much question. A building with probably four garden walls to it, had need for as many Durwans to render the measure useful, and its *evil* must be as apparent as that of corporal punishment in the

* 1859. The old nursery adage having reference to "children" and "sharp-edged tools" having been verified, the durwan must now, it is believed, content himself with his lâtee, or bamboo quarter staff.

† There is another Hindoostanee Instrument of exercise, termed a Lezum, the use of which may be strongly recommended to the gymnasts at home as a valuable adjunct to their exercises for the chest and arms. It is a powerful Bow, formed of bamboo, strung with ponderous chain,

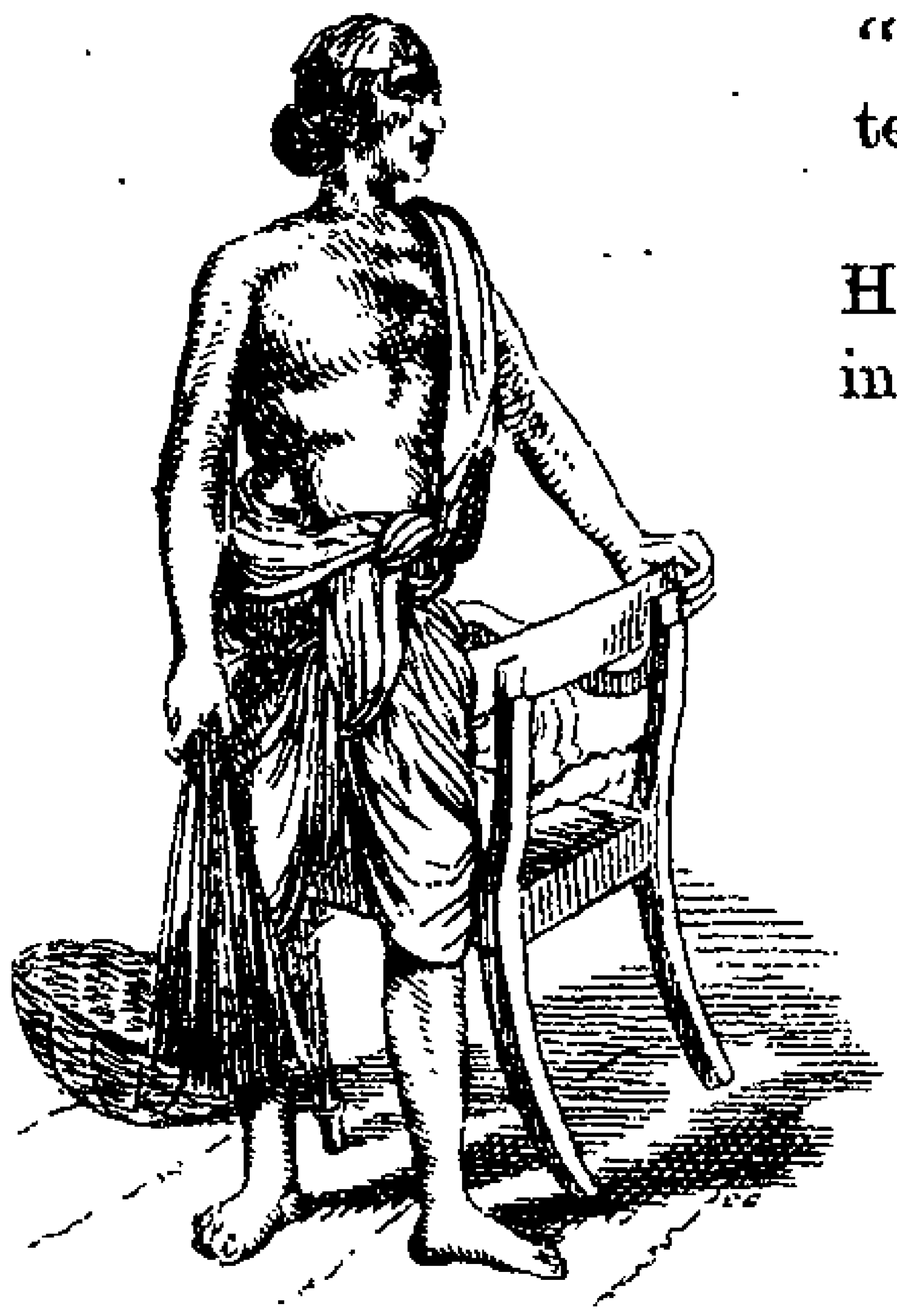


which has an iron handle in the centre. To each link of this chain the Hindoostanees attach a bundle of ten or twelve iron plates or rings (*a*) which serve to add to the weight, and as a noisy time-keeping jingle accompanying the numerous twistings and positions of the body assumed when using the instrument.

army and navy. Rob a man of self-respect and the very foundation of his principles is sapped and destroyed.

Several attempts have been made to establish in Calcutta "*An Office for Servants,*" from whence they might be obtained with some reference or security as to character; and some such office is at this time under experiment, which it is to be hoped may meet with better support and success than its predecessors.

Next in order of the regular household may be introduced one whose name might place him at the head of a *royal* household,—the humble knight of the broom being dignified with the title of "Prince,"—such being the signification of the term MEHTUR.



This man is of the lowest grade, or caste, of Hindoos, and who yet are divided and sub-divided into innumerable classes or degrees of purity, rank or precedence. As I need not, however, entertain you with a running commentary on the gradation, it will suffice if I state that amongst the Mehturs there are those who will eat of the food which goes from the master's table, whilst others would hold themselves defiled by so doing; and certain menial offices in no way objectionable to the one would be pollution to the other. The generality of house Mehturs, for instance, would not touch a dead animal, such duty, except where the Mehtur is of a particular class, being left to the *Domes*, a set of people employed in Calcutta by the Police to sink dead bodies discovered floating in the river, to remove all carcasses, and kill all stray dogs found in the streets; whilst, on the other hand, these men would not touch food belonging to, or handled by, the Mehtur !*

Of the immutability of station or profession amongst the Hindoos, and

* 1859. It was from this class of men that, it may be remembered, the brave and lamented General Neill conceived the original and ingenious idea of organizing a body of invincible auxiliaries at Bithoor, the one time strong-hold of the monster 'Nana.' A descent of London "sweeps," fresh from their sooty heights, could not more effectually have cleared the fashionable paths of Regent Street or the Mall, of crinoline and crape, than, it was rightly supposed, would this terrible gathering of pollution-dealing warriors have done the field of Brahminic and other high caste foe! To be touched or to die by the hand of a mehtur would have been centupled death! The chronicles of that miserable period are at present scanty,—but it is believed the 'Mehtur Corps' remained safe custodians of Bithoor. In further comment, however, on the text, it may be mentioned that those men were said to have occasioned nearly as much trouble respecting their *caste* as would the Brahmins themselves have done touching *theirs*!

of the consequent, and frequently to be seen, contrast of manners, mental capacities and physical appearance, with their actual and unalterable position, the Mehtur affords a fair illustration. If, which is often, if not always the case, he be a native of the upper provinces, though holding the lowest office in the house, he will very probably, in his manners and language, be the greatest gentleman in the whole circle of domestics! and in equal likelihood serve, in his appearance, with broom in hand, to recall to mind the image of Hercules with the distaff!

Here is a domestic in whom I doubt not your interest is already awakened. Her duty speaks for itself.—An AYAH, *Nurse*, or *Lady's Maid*—for she is indifferently either one or the other—will, I may venture to say, be found in every European family, where there are children, throughout India. From these I may except the poor British soldiers' wives, who, trained in their native land to labour and endurance, may be seen with umbrella over head, and infant in arms, trudging their way on foot to the bazars, or home to their quarters in the Fort.

The labour of nursing and attending to a child the whole day in a hot climate, requires, you will believe, to be fully experienced to be fully appreciated; and the necessity which thus exists for the services of a native nurse is but an exchange, after all, of corporeal for mental trouble on the part of parents who are solicitous about their children's minds, and anxious to check the growth of dangerous habits and unamiable traits of character which are too often, and imperceptibly contracted during their association with the native servant. But there is more than this,—danger more hidden. Education and natural amiability may overcome many mere *habits* of mind,—but what process can undo *corruption*—or restore that charming and primeval purity—that perfect innocence—the virgin ear—and tongue, and thought, so natural and so beautiful in childhood?

Beyond this, of the Ayahs generally it may be sufficient to observe, that, no better educated than their countrymen, you cannot expect from them anything above mere labour without judgment. Guided only by the capriciousness of their own impulses, and by hereditary customs, I have seldom seen them command the respect of their *own* children, and never those of their mistresses.

We reap not, however, where we have not sowed, nor whilst the

"great gulf," of which I have already spoken, exists between Europeans and their dependents, are these evils likely to be remedied. Children seldom see any thing in the manners of their parents towards the servants to impress their minds with any strong feelings of respect for them; the natives are, with very rare exceptions, the *only servants* whom they see in the country, while the strong distinguishing mark of complexion, in children's minds, of course, makes the line of demarcation more unhappily definite. The servants themselves seldom or never interfere with or thwart the children, because parents have never been induced to place either confidence or authority in them, and this for several good reasons;—ignorance, superstition, and immorality, added to the substitution of mere impulse for reason, are regarded as the unhappy concomitants of their characters. They have not, therefore, been allowed any exercise of judgment or authority lest they take advantage of the privilege, and act injudiciously through ignorance or caprice. But this is not all. Independently of any such judicious motives, aristocratic feelings of pride, in many instances, lead Europeans, East Indians, and particularly native parents (of families of respectability and distinction) to desire that menials should in no way correct or thwart their superiors. In illustration of this, our good sister M—— here, to whose observations I am indebted for the remarks I have—with greater confidence therefore—ventured, says that she has known parents highly offended with their servants for authoritatively desiring their children to be washed and dressed, or for speaking to them in any other manner than that in which they would address their master or mistress!—and that she has also known parents who would not allow their children to do the most trifling act of service for a domestic,—such, for instance, as informing one man that he was required by another. These restrictions, though there may be cases in which they are necessary, yet, when enforced commonly, and without discrimination, towards domestics of opposite or various characters, as they often are, naturally lead to that diffidence and reluctance to act, and that irresoluteness, even when duty seems imperatively to demand an effort on the part of the servant, of which I now complain.—Thus is completed that "atmosphere of circumstances" in which servants are degraded and children are educated to domineer.

Until, therefore, education commences with the nurses, by the improvement of *their* minds, and the inculcation of self-respect, we cannot hope for that moral courage on their part which shall render unnecessary such an appeal as that "Tooney bowah* won't be washed"—or *will* play with fire, or the fear of an accusation that they must have beaten or pinched the child, because, when under the necessity of exercising a little authority in opposition to Tooney's obstinacy, the latter may have squalled.

* "Tooney," is a nursery appellation—neither positively individual nor generic,—occasionally conferred by the Ayahs upon their little boy charges, either for lack of another name or the ability to pronounce the real one. "Bowah," or Bâbâ, is generic, and signifies *child*.

To quiet a child they will stuff it with any forbidden trash that comes to hand, and say in defence,—" What could I do when the bowah cried for it ?"—and they must soothe the child to sleep at night by all kinds of stratagems, because from early infancy they have done so in order to get rid of their charge as soon as possible.

During M——'s severe illness, when the entire services of the women servants were called for in another quarter, we of the male creation had it to our lot for a few nights to put master Jimmy to his resting-place, which we did after the manner practised under *your* roof of allowing sleep its natural and unsolicited course. But, to our astonishment, the young gentleman sat himself up in bed for about two hours, and amused us during that period by screaming, because, as we afterwards found, he was not, *as usual, to be sung, rubbed, shampooed,* and, in short, *tickled* to sleep !

As children advance in age, other evils present themselves arising from their familiar intercourse with the Ayah, to whom, as well as to the other servants—whilst exhibiting an unbecoming awkwardness and modest dumbness towards Europeans—they are possibly impudent and overbearing,—the boldness of their *Hindoostanee* tones marvellously contrasting with the timidity of their *English.* Their progress in the latter language, too, seldom keeps pace with their knowledge of the former, which at times you would suppose to be their natural or mother-tongue; whilst the ideas expressed are possibly as oriental as the idiom, tone, and accent in which they are conveyed. These latter, indeed, unless corrected by education in England, or a very careful home one, are frequently, if not generally, retained in a remarkable degree during life.

In very early childhood all these things are of course but little developed, and little noticed. Of that age it has been truly remarked that " every thing changes its nature,"—for " the imperfections which would be ludicrous or offensive in manhood, in the infant are inexpressibly engaging." So the imperfections of our little linguists are then of that character which serve only to add an interest to their lispings; and with a double tax upon their memories it is amusing to hear them, at less than three years of age, and after their particular fashion, discriminating as nicely as they do between the two languages. But, as I've said, the native tongue usually soon predominates. Yet, strange to say, of that language once so familiar to them, children who are sent to England before the age of seven years, not in charge of Ayahs, or in company with many other children, have, ere setting foot on English ground, generally forgotten *every syllable and sound !*—Can anything speak more strongly in evidence of the unsuitable condition of the brain, at the tender age of five and six years, for the reception of that unnatural and fruitless cramming, which it is the delight of some persons to subject their poor children to, in the acquirement of that *early learning* which is so frequently premonitory of *early death ?*

With the exception of the first three or four years, which, from the nature of the climate, are, I believe, very favourable to dentition, the whole progress of Anglo-Indian childhood is marked by singular disadvantages. At no time can children venture forth after seven in the morning or before five or six in the evening:—a stroke of the sun and death, or a fever, or a skin tanned, not to the temporary, but healthy, warm brunette tint of a European sunning, but of an unhealthy, dark and sallow complexion, are the consequences which may follow.

Beyond the Chowringhee plain, and the corners of Wellington Square, there is neither field nor meadow for a romp, or whence butter-cup or daisy can be plucked;—there are neither shady walks, nor pleasant groves, nor even a lane with brambled hedge from which wild flower, moss, or berry may be gathered; there is hardly a spot of twelve feet where the surface has sufficient declivity to accelerate the motion of a marble; and none, consequently, to afford poor Tooney a roll, or mamma the slightest cause of fear for broken bones. Vegetation there is, indeed, luxuriant and wild, but wet, rank, coarse, gigantic, and unapproachable, whilst even the children's prison yard, the compound, had need to be watched, for snakes, envenomed caterpillars, and ants half an inch in length, are not wanting to endanger their paths.

To the discomfitures of confinement, may possibly be added, during the hot weather, the temper-trying annoyances of boils—probably a score at a time,—or of the *prickly heat,* a misery to which children and new-comers are almost invariably, but not exclusively, subjected. The immediate cause of this infliction, which, like the measles, paints the whole body most " horribly gules," is by some said to be nothing more than the perspiration, being more abundant than the cuticle can discharge by its pores, breaking out in a mass of small red spots, which upon pressure are found to contain water; but in an opinion of greater weight, and more apparent reason, it is caused by " the accumulation, during damp, hot, close weather, of acrid perspiration on the surface of the body, which irritates the skin and produces this most troublesome eruption."* From the irritation which follows, equalling that from the infliction of a legion of musquitoes, much relief can be gained by the application of hair powder, (or even common flour or arrowroot) my first trial of which, I remember, enabled me once again to obtain that rest which for some nights before had been denied me.

One other evil, particularly affecting the boys of older growth, may wind up my list of grievances. It is—the cramped and uncongenial state in which those not educated at the schools (who are very numerous) are necessarily kept; for it is only by companionship with other lads, tending to impart vigour to the character, that boys acquire an independence of action, strength of body, disregard of pain, and courage to meet danger and resist tyranny, all so necessary for existence in a world which has not yet reached that happy

* Extract of a note from the late Dr. R. M. Thomson.

state when "the wolf also shall dwell with the lamb," and swords be beaten into ploughshares, and spears into pruning hooks. To these advantages may be added, also, that of a cure for many selfish and conceited feelings which children unaccustomed to contradiction or opposition are so apt to acquire.*

Thus it is, then, that beset by all the difficulties of climate, domestics, and education, almost all English persons, and some East-Indian also, in circumstances to afford it, are subjected to the pain of parting with their children, who, at about the age of six years, are sent to Europe for education.

The increase of sanatarian establishments in various parts of the hills to the north of Bengal, together with the developing facilities for travelling, has given rise to the hope that the time is not far distant when, by European energy, industry and speculation,—climate, society and seminaries may unite in rendering these unnatural separations unnecessary. I have heard of as many as *one hundred and ten* little ones going home at the same time, in *a single vessel!*

Ayahs are either Moosulmâns or Portuguese. If an attendant on a lady, an ayah receives eight or probably ten roopees per month, but for this remuneration she must possess the necessary degree of skill to make her services acceptable at her mistress's toilet, in the thousand and one little ways which you ladies best wot of. Upon some important days, moreover, perhaps twice in the year, she may receive the gift of a new suit of clothes, besides, in common with others, handsome presents of money on the accustomed festivals of Christmas or New Year's day. You would not be surprised, therefore, but rather amused, at the degree of attention and respect frequently evidenced by the servants at these times; for although some persons are so excessively *liberal* as to make no distinction of season or holiday for the bestowal of their gifts, and even go so far as to permit parts of their houses to be illuminated by the servants, for the *amusement of the children,* upon the Hindoo festival of Dewalee, or the Mohummudan Moohurrum, the generality of christian folk, in better keeping, reserve their presents for a Christian festival. The money so received by Moosulmânee Ayahs is generally devoted to the purchase of jewellery, of which they are very fond. Christian Ayahs possess yet greater advantages. They not only have their washing found them, though this is not unfrequently allowed the Moosulmânee also, but likewise their food, and occasionally, to a certain extent, even their raiment,—the rejected apparel of their mistresses. Ayahs in attendance upon children only, seldom receive more than seven roopees per month.

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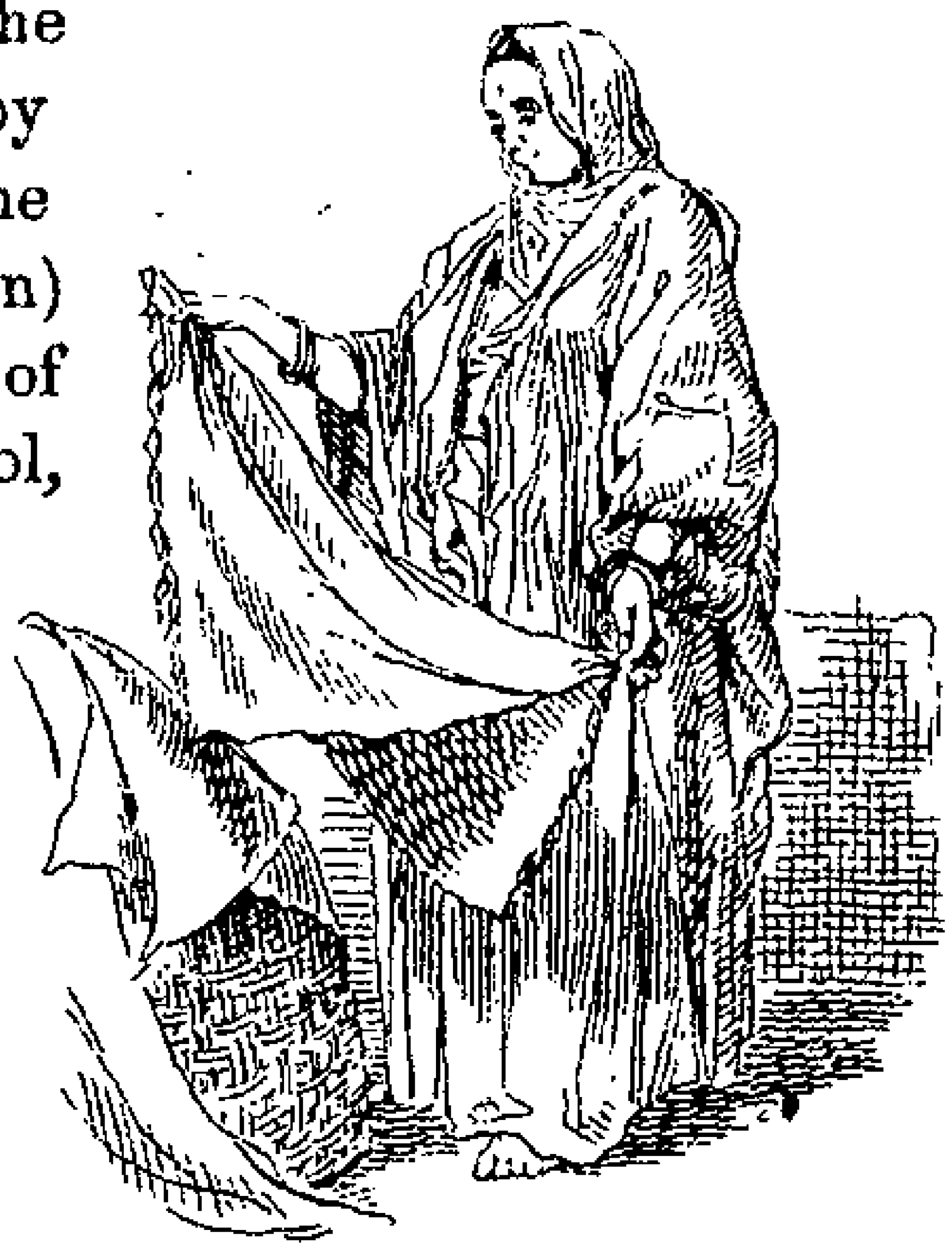
* 1859.—"It is an ill wind that blows no good." The alarms of the Rebellion in India, which induced the formation of Volunteer Corps in Calcutta and elsewhere, was really a God-send to the youth of the East Indian community. There was not one of them, it is believed, who, what with early rising—exercise—drilling—parading, and the encouragement of a little martial spirit, to say nothing of the approving smiles of innumerable bright eyes—was not infinitely a debtor in mind and body to the occasion.

Last on the list of the customary in-door establishment may be introduced to your notice the humble Mehturanee,—adorned, possibly, by all those indescribable Asiatic charms which the glowing tint of the *sendoor* (red-lead or vermilion) centring the forehead,—the sable pencillings of *soorma* and *missee* (preparations of lead, vitriol, etcetera) on eyelids and teeth, and the sanguinary hue of the *pán* upon lips and gums, are, of course, so highly calculated to create.



The Mehturânee, or woman sweeper, perhaps the Mehtur's wife and a Hindoo, obtains as wages, if she remain night and day, six roopees per month; but if her attendance, as is sometimes the case, be limited to the morning and evening, she receives only four, being thus enabled to work for other families. Among the poorer classes, who live in small lower-roomed dwellings, she probably does the entire cleaning work of the whole house. There are Mehturânees, however, of a better order, who, clean in their habits and dress, receive monthly seven roopees, and attend their mistresses as Ayahs; in which case, having but few prejudices either of caste or rank, they become the most useful of women servants.

Of those who may be called the out-door domestics, the industrious individual here seen labouring in his vocation, will I imagine hardly be less familiar to your ear under the native designation of Dhobee, than the English of Washerman.

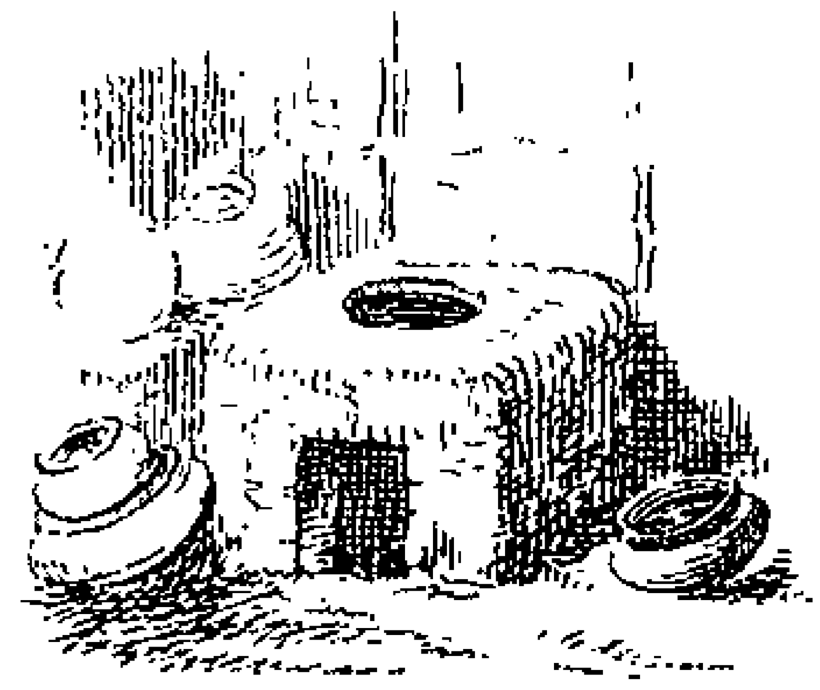
Dhobees are sometimes *private* servants, performing their avocations upon their Master's premises, if such premises possess a tank,—but more generally *monthly* servants, on an agreement of rendering so many washes in the month,—or *Ticca*, (hired) washing by the piece at the rate of three Roopees per hundred. This method, however, few but seafaring or other non-resident persons would adopt, because the same amount forms the usual monthly pay of a Dhobee in the service of a single person, whether the stock of linen be great or small. When a Dhobee washes for a whole family the average rate of

payment is about two roopees for each person, and somewhat less for children, an additional or double wash being allowed for infants' linen.

When I state that for about eight months of the twelve we are clad in clothing of the lightest description,—gentlemen's apparel, with the exception of the Alpaca coat or blouse, which has of late years almost universally taken place of the discarded white jacket—consisting entirely of white linen, and that this white linen may be changed twice, and sometimes even thrice in a day, you will not wonder at the ponderous bundle which the Dhobee may be seen taking away either on his own shoulders or on those of an ox or a donkey. The former unfortunate little animal, as in primitive times, is the hardest and the most commonly worked labourer in the country.

If, as I doubt not, the manner in which our linen in India is washed, and no less the beauty of the washing, which is proverbial—surprise you, the consequences thereupon ensuing will, I am assured, create no such feeling. Though made of the very best material, its days are soon numbered. Neither hauberk of mail, nor harness of brass, could long endure such merciless treatment as that to which poor Irish linen, Scotch cambric, and British cottons are here subjected.—But you shall judge for yourself from a "full true and particular account" of the process, which I have gleaned for your especial edification from the "most approved authorities."

The clothes are taken to the edge of a tank, or ghât, where, upon a sloping and probably indented or notched board, one end of which dips in the water, the Dhobee beats the linen (previously soaped) as a thresher handles his flail, or a blacksmith his sledge hammer. They are then taken home, soaped and steamed for two or three hours in a *Bhuttee*—a large earthen vessel or handee, fixed on a mud fire-place—the whole being in place of an English copper. The handee being half filled with water, the clothes are suspended over the surface by means of a stick placed across the mouth of the vessel.



This done, they are again conveyed to the ghat, soaped, beaten, rinsed, spread out on the grass, and occasionally sprinkled with water to bleach. After this they are once more taken to the water's edge, soaped, beaten, and then carried home,—blued, starched, ironed and—*lent out*, possibly, on hire to the humble classes of Portuguese or others who may desire their use upon the Sunday—that is, if there be time for re-preparation of the linen for the rightful owner !*

* In a notice of the first Edition of this little work in the "Calcutta Christian Advocate" the reviewer observed :—

"We devoutly hope this is a species of *commission* to which there are many *omissions* ; at least *we* should feel much more at rest in our habiliments if we had indubitable proofs that we enjoyed a monopoly of our own wardrobe, without any 'vested interests' standing in the way of our enjoyment of clean linen ; we are malicious enough to hope that Mr. G—— in *this* instance is mistaken."

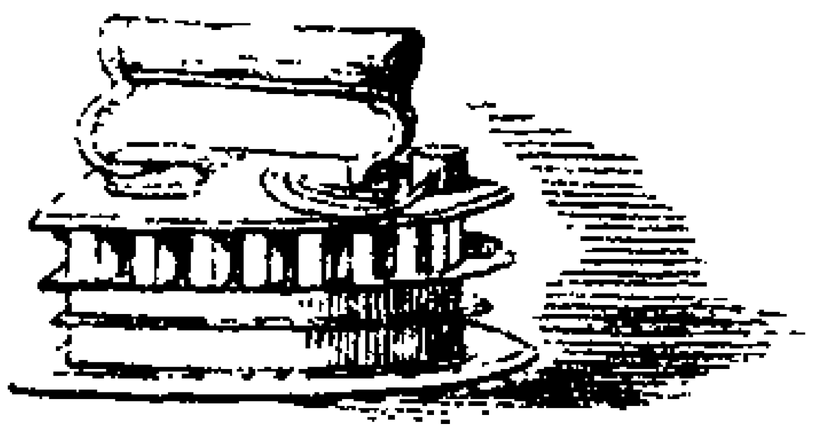
Very gladly would the author now confess as much if the result of subsequent enquiries per-

This, however, is not the only vexation to be feared from the Dhobee. The entire loss of the linen, to a very considerable value, either by the burning of the washerman's hut, or its invasion by thieves; or, as we have been permitted to experience, the disappearance of clothes, Dhobee and all, is not an impossible event, though I would not wish you to think it by any means a *common* one; or in the absence of these severer accidents, there is frequent repetition of the pettier annoyances of articles short, or changed for those of other persons, or as I have already shewn you, damaged by the "cudgelling full sore" to which they have so ruthlessly been subjected.

The labours of the Dhobee, whereby you are reminded of the Danish grave-digger's division of an act, which, saith he, "hath three branches,—to act, to do, and to perform," have also three branches,—to wash, to iron, and to starch,—the responsible man, the washer, who is a Hindoo, being entirely dependent on his assistant, the professor of ironing, who is generally a Mohummudan, for the completion of the work. The starcher, I should, however, state, refers to a superior Dhobee, termed by the Ladies "clear starcher" (by himself "pin-wallah,") and to whom it is necessary to commit such articles of delicate or coloured fabric as the common Dhobee would be sure to destroy. He is a separately paid, and, of course, a far more expensive assistant.

Another fruitful source of destruction to clothing, I may mention, arises from the manner in which it is customary to hang them up; which, instead of being done, as at home, by fastening them on to a single line with pegs, is effected by inserting the corner of the cloth, or a button, between the convolutions of a double, and tightly twisted, cord, so that, a breeze springing up, the linen is very probably altogether torn away from its insufficient holding. The more unvarying *ill wind*, however, that visits it, is the Dhobee himself, who, when taking in the linen, effects his object in that manner which occasions him the least possible trouble—by a remorseless jerk, that seems to declare buttons, strings, and corners useless appendages!

Mangling is a practice unknown to common use in India. Articles of inferior importance, such as table-linen, bed-linen, towels, &c., are hammered with a *koonda*, a heavy wooden mallet, as books are beaten by the Bookbinders.



The *irons*, made of copper! used by the "*Istree-wallah*" are all of the *box* kind, very large and heavy, and not heated by iron blocks, but by *gools* (fire balls) composed of powdered charcoal, and molasses, or the starch-water or *congee* of boiled rice.

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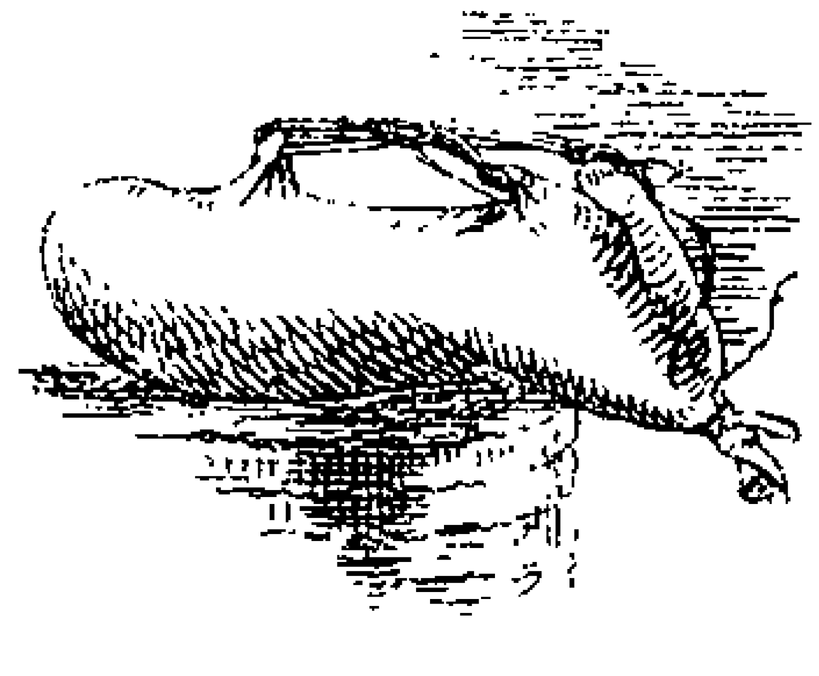
mitted. It will of course be seen he spoke of the thing as possible—not as common or frequent; nor would he have ventured to suggest even the *possible* but for such visible matter-of-fact persuasions as *tucks* in trowsers and gowns; narrowed and shortened sleeves, and strange buttons tacked where no buttons were before;—all of which accommodating little changes had escaped the dhobee's attention when the articles were returned to him.

Had we in this domestic muster more regarded the degree of utility and importance than the order of precedence and form, our Aquarius here—vulgarly the BHISHTEE, or water-carrier—would long ago have claimed attention. Let the palkee-carriers strike!—let the cook strike!—or the Khansaman and Khidmutgar refuse their office! the bearer throw his keys into the well, and the Ayah, Durwan and Mushalchee all ride rusty! Nay, let the Governor General lay an embargo on the American ice and apples,—but let us not offend the Bhishtee!

In attaching so much importance, however, to this man, I should explain that my observation is general, and not confined to the private servant, inasmuch as *ticca*, or public Bhishtees, perambulate the streets *selling water*, tinkling a small copper saucer to give notice of their approach, and contentedly making their services available for the supply of water at one pice *a mushk!* In one respect, therefore, we are more independent of the Bhishtee, as a servant, than of any other domestic. His employment, as you will already have gathered, consists in supplying us with water, occasionally throwing it before the house to lay the dust and cool the ground, and, probably, once a day, pouring it down the drains whilst the Mehtur scours them with his broom—an operation carefully attended to and followed up in the hospitals and public buildings, by the drain being sprinkled with lime to prevent effluvia.

If a khuss-khuss tattie be used on the premises, an extra Bhishtee must be retained to attend to it, as it is necessary that the supply of water be constant.

The labour of the house Bhishtee depends of course upon the distance of the tank from which the drinking water is obtained. Upon this, and the quantity of water which he may be expected to supply, will also depend the number of families whom he can serve. What with drinking, culinary, bathing, and waste purposes, the expenditure of water is of course very considerable, and from the combined sources of tank, aqueduct, and well, will probably amount on an average to eight or ten mushks in a day.



A mushk, I should inform you, is a leather bag, formed from an entire sheep skin,—the neck being retained as a mouth, and the legs serving as corner handles; and it will contain about eleven gallons. With all this heavy load upon his back the poor Bhishtee may have to labour up long flights of winding, narrow, back stairs,

where his course may be marked by wet feet, dripping bag, and a wall scored by the end of this mushk. But the steps are of brick, and the wall of plain plaster, so you need not picture this as any terrible grievance.

The wages of a Bhishtee are four roopees a month. His work, as you have seen, is not light, so that unless he be a man more than ordinarily strong and active, he can hardly be supposed able to serve more than three families, even if competition permit him so large a field. A similar amount of salary is paid by Government, during eight months of the year, to about six hundred of these men, employed to water the roads and drains, and attend upon the fire-engines. These are exclusive of many employed for the former purpose by private individuals, or by the united subscriptions of clubbing neighbours.

To your notions of things, I have no doubt the most remarkable *servant* has yet to be mentioned,—the Durzee, or Tailor, who in eight houses out of a dozen in Calcutta, is as indispensable a domestic as the khidmutgar, and might therefore without inconsistency, have been named among those of the regular household. When the large quantity of linen used in India, and the devastation caused by the dhobee, are taken into consideration, and when it is remembered that the durzee assumes not merely *one* of the multifarious avocations into which the professors of the needle in England are divided, but *all*,—uniting in himself the Tailor—Milliner—Mantua-maker and Sempster,—the maker of new clothes and the mender of old, as needs may dictate, it will not be matter of very great surprise that constant employment should be found for him.

In some large families, indeed, not one, but two and even *three* durzees, may be seen seated in the verandah, mute as mice, always apparently busy, yet doing about as much work in a day as most of my fair country-women would get through in one-third the time. The Durzees are Mohummudans, neat and clean in their appearance, though not in their habits, and they receive from six to eight roopees per month as salary.

There yet remains to be noticed an individual, connected with domestic life, whose services it is the ladies' privilege and comfort not to need, and by whom, indeed, he is seldom seen. He is too important a person, however, to the comforts and convenience of the *gentlemen* inmates of the house to be omitted in the list of its employés. Though destitute of the musical associations of him of Seville,—lacking the renowned bason that could excite the envy of La Mancha's knight, and wanting, in short,

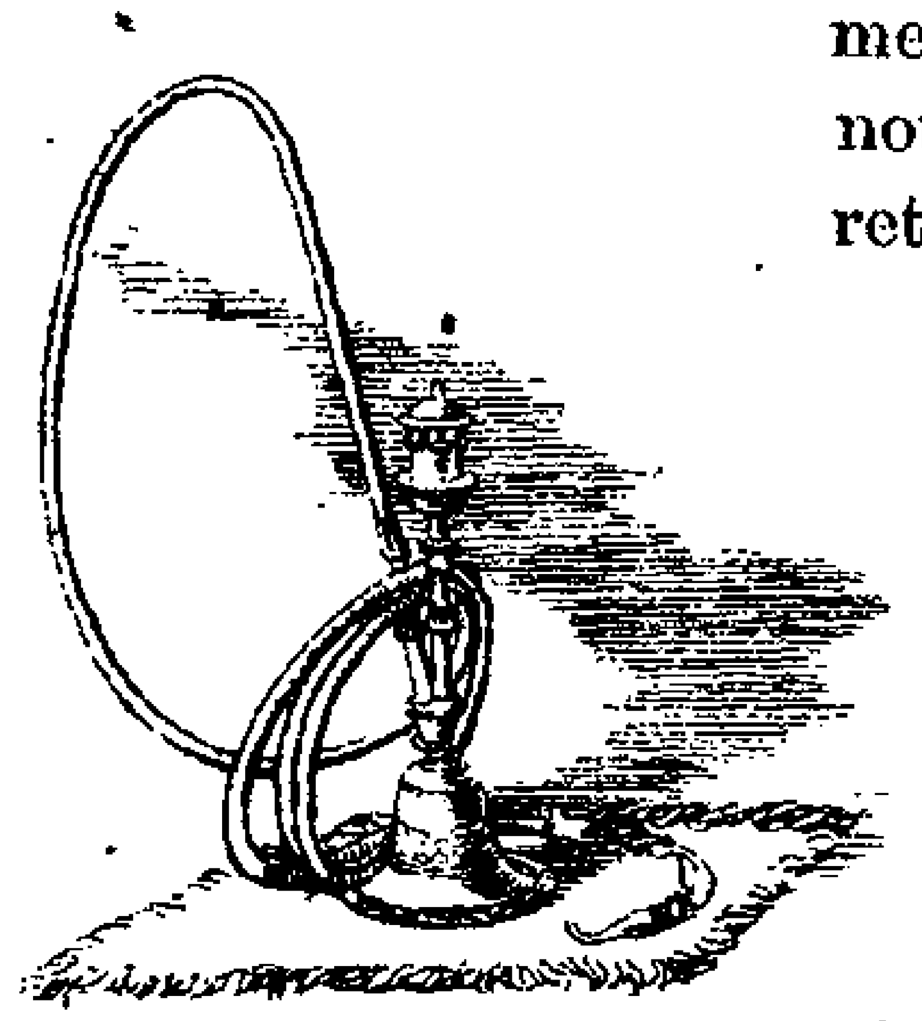
all the interest which the "Thousand and One Nights" of orient tale have conferred on nearly the whole tribe, our Indian *Barber* has yet his claim to importance. He continues as of old, to some extent the chirurgeon of the village and the gossip of the town,—but the hirsute fashion of modern days, that has extended itself here and there even to the pulpit, which to me it seems so little to become, has already, no doubt, curtailed the Barber's patronage, and threatens, indeed, to reduce his occupation to a sort of pensionary amount, as the very opposite fashion had done the worthy Mr. Caxon's, till there were "but three wigs left in the parish," of which "ae was the minister's."

The services of the Barber, who in India is a perigrinating servant, in daily early morning attendance on a round of probably a dozen gentlemen, are indeed so general that where Europeans (which no Asiatics ever do) perform the operation of shaving for themselves, they may be considered in the minority, if not exceptions to the rule. Europeans who arrive in the country at a mature period of life, with all their English habits, feelings and independence fixed about them, generally hold in disdain the aid of the Indian Barber, but with other persons, the saving of time and trouble in a variety of ways which his services effect, at a cost of only one roopee a month, offers very strong temptation to his employment.

The Barbers are Hindoos. The lowest type of them may be seen seated at the head of some of the principal streets, with their little brass vessels at their sides, operating on either the chins of the Hindoo, or the heads of the Moosulman lower orders; but the better class, who are clean and neat in their appearance, *profess*, and are generally believed, to confine their labours to the residences of European gentlemen, and thither between the hours of five and eight in the morning they may be seen hurrying with umbrella under arm, and little bundles in their hand. These contain their razors, strop, brush, soap and small brass cup; but of the greater part of these, *their* implements, most gentlemen prefer being independent, by keeping and using *their own*—and a very desirable precaution too!

Having disposed of those servants who are considered the indispensables, I may now notice a few that are likely to be found in the service of the opulent or the old-fashioned.

Hookka smoking, being a custom native to the very soil, is with a great number of gentlemen, born in this country, as inveterate a practice as with



the natives themselves. Numerous European gentlemen, also, acquire the use of the hookka, though not so commonly as in former days, and a servant is retained for the purpose of attending to it! He is termed the HOOKKA BURDAR, literally, Hookka carrier.

I know of few articles of Indian manufacture in which more taste is displayed than the hookkas. Many of them are highly decorated and made of costly materials, some few having cut-glass bottoms of Europe manufacture. The more usual description, however, is of polished zinc, inlaid with ornaments of brass, the upper part and mouth-piece being of silver, and the whole resting on a handsome little carpet, or possibly a tiger's skin, the trophy of some valourous exploit, or successful *shikar*,* and dedicated to the hookka's especial accommodation.

The Hookka-Burdar, (a Moosulman) receives five, and sometimes even eight roopees per month, and attends his master at table with the khidmutgar, whom, in external appearance, he resembles.

Of all the little extravagancies or superfluities attendant on old Indian life, perhaps, from the value which is here necessarily attached to the possession of a glass of cold pure water, that of retaining the servant I am about to name may have been the most pardonable:—the ABDAR—one who has the charge and preparation, not only, as his name implies, of the water (*âb*), but of the wines, beer, and the several table delicacies, which depend more upon their refreshing coolness than their flavour for value and acceptance. Of this man, however, since the introduction of the American ice, which requires so little attention, it may almost be said—his "occupation's gone." In Calcutta it must be nearly entirely so; but wherever this is not the case, and in some parts of the mofussul where American ice is not obtainable, and old habits prevail, the services of the âbdar are expected at the table, and he otherwise makes himself generally useful, on a salary varying from six to eight roopees per month.

The man of whom I am now to speak is known—without reference to nice distinctions and derivations—by the various appellations of CHUPRASEE, HURKARUH, PIYADUH, PEON, or *Messenger*, and borrows the first name from the *chup'râs* or brass plate, containing his master's initials, or the name of the firm or office to which he is attached, worn on a belt across his breast.—Though commonly attached to mercantile or public offices, where indeed he forms an indispensable assistant, he is yet occasionally found in private domestic life, and *there* serves to mark one of its peculiar features. His duty

* Hunt.

is simply that of carrying bills, parcels, letters and so forth, in which way an office will, of course, find for him plenty of employment; but of *verbal messages*, whether in public or private affairs, he is seldom, if ever, the bearer.—No; you would really imagine that the whole business of life here were conducted by *chits—Anglice—notes.*—Even were Europeans sufficiently acquainted with the language to trust *themselves*, they could not well trust *the men*, for the delivery of any but the most simple message; and now, indeed, by a kind of conventional agreement, to do so would be considered as something like a slight or a rudeness. I know of but one general exception, and that is on occasions of enquiry after the sick, when needless formalities are necessarily dispensed with,—but at other times, and those times endure from the rising of the sun to its going down, for the remainder of the year, nothing less than a note will answer the purpose. The very constitution of society here, arising from the nature of the climate, serves to multiply the occasion for paper and pens. A lady cannot, in India, put on her bonnet, nor a man at all times his hat, and step, were it but fifty yards from the door, to see a friend—or a new investment, or transact the slightest affair of business. Carriage, buggy, or palky cannot *always* be at command without expense: a chit, therefore, favours economy. If a neighbour wishes to set his clock,—to borrow the newspaper, or a friend to invite you to tiffin, to desire your advice, or aid in the most trifling matter;—if an article be required from the bazar or the shops—a new pair of boots, a book from the library, or a cheese from the provisioner's, these and the thousand little matters, which pertain to every day life, are all subjects for note correspondence. As for the ladies, it would be superfluous to detail the occasion which *they* find for the expenditure of their cream-laid chit paper and medallion wafers.—I need only remark that the ladies of this country, proverbially, write good hands, and with an ease and felicity of language which *practice* only can give.—But why talk of the ladies or mere *out-door* correspondence;—the habit of chit-writing is so strong that members of the same family, living in the same house, correspond by note from one room to another!—Nay, the very children of eight years of age resort to pen, ink and paper to borrow from their playmates, 'Peter Parley'—'Goody Two-shoes'—the 'Boy's Own Book' or the last new toy!

In short, I think that a greater quantity of *note paper* must be consumed in Calcutta and the other presidencies, than in London, Edinboro,' and Dublin put together!—and that if one other to the various appellations of "*Curry eaters*"—"*Muls*"—"*Ducks,*" and "*Qui hy's*"* by whch the society of India has been honoured and distinguished, were needed, it might characteristically be found in the designation of "*the chit writers.*"

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* *Muls*—from Mulg-tawnee, a favourite dish, made in perfection at *Madras*. "*Ducks*"—the inhabitants of *Bombay*. *Qui hy's* applied to the Bengal folk, amongst whom the pompous call for servants—*qui hi?*—who waits? was thought to be characteristically common.

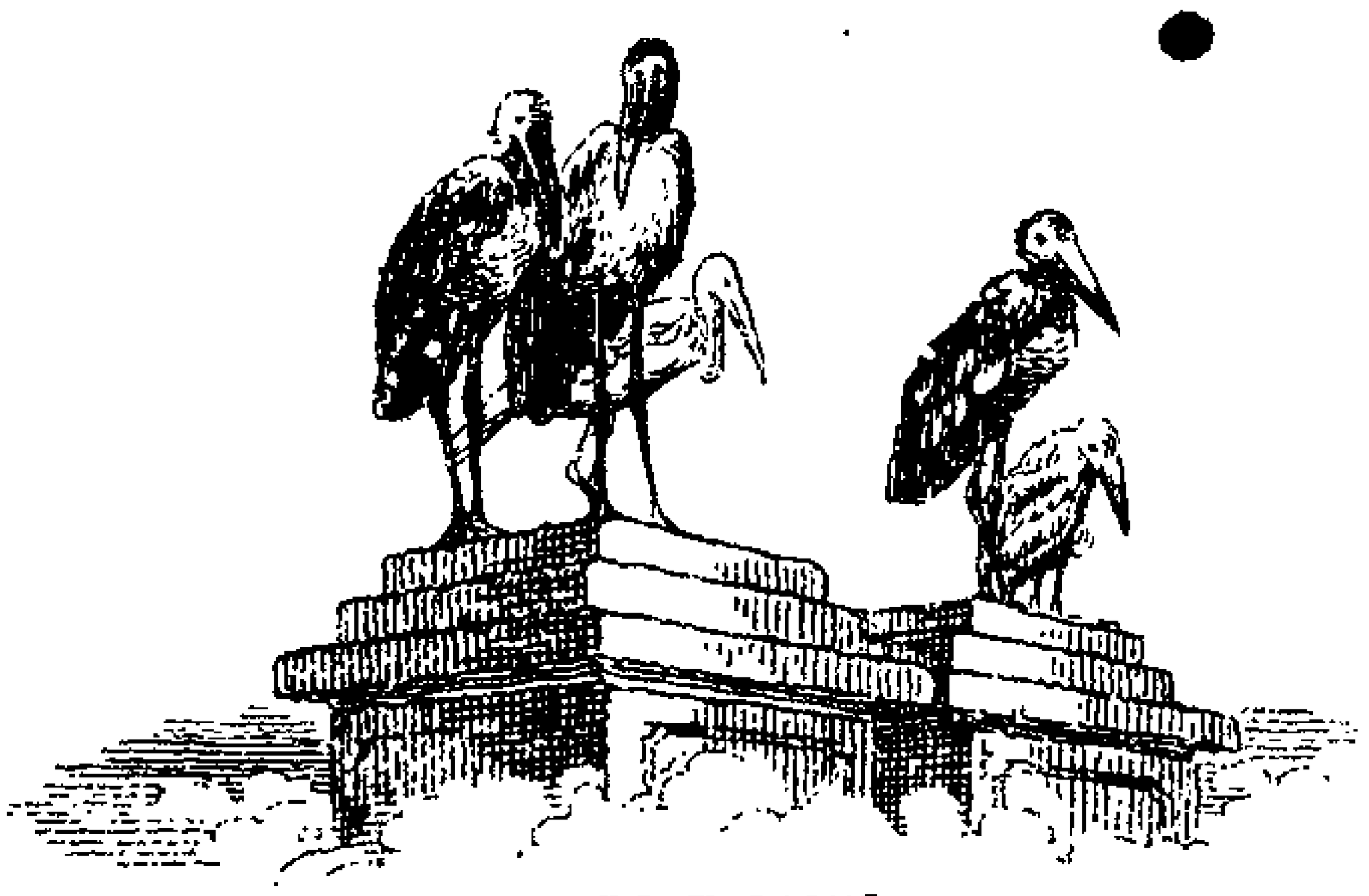
Under these circumstances you will readily believe that, in a large family, employment, in the small way, may generally be found for servants about a house; and that where, to obviate the possible inconvenience of taking them away from their accustomed sphere of usefulness, a *chuprásee* be engaged, it is not exceedingly difficult to preserve him from the rust of idleness.

I may remark, also, that the thoughtless habit which some people have of keeping servants, who may have other duties to perform, unnecessarily waiting at the door (where they may frequently be seen fast asleep,) might serve as a further excuse, were any wanting, for the retention of the chuprasee's services.

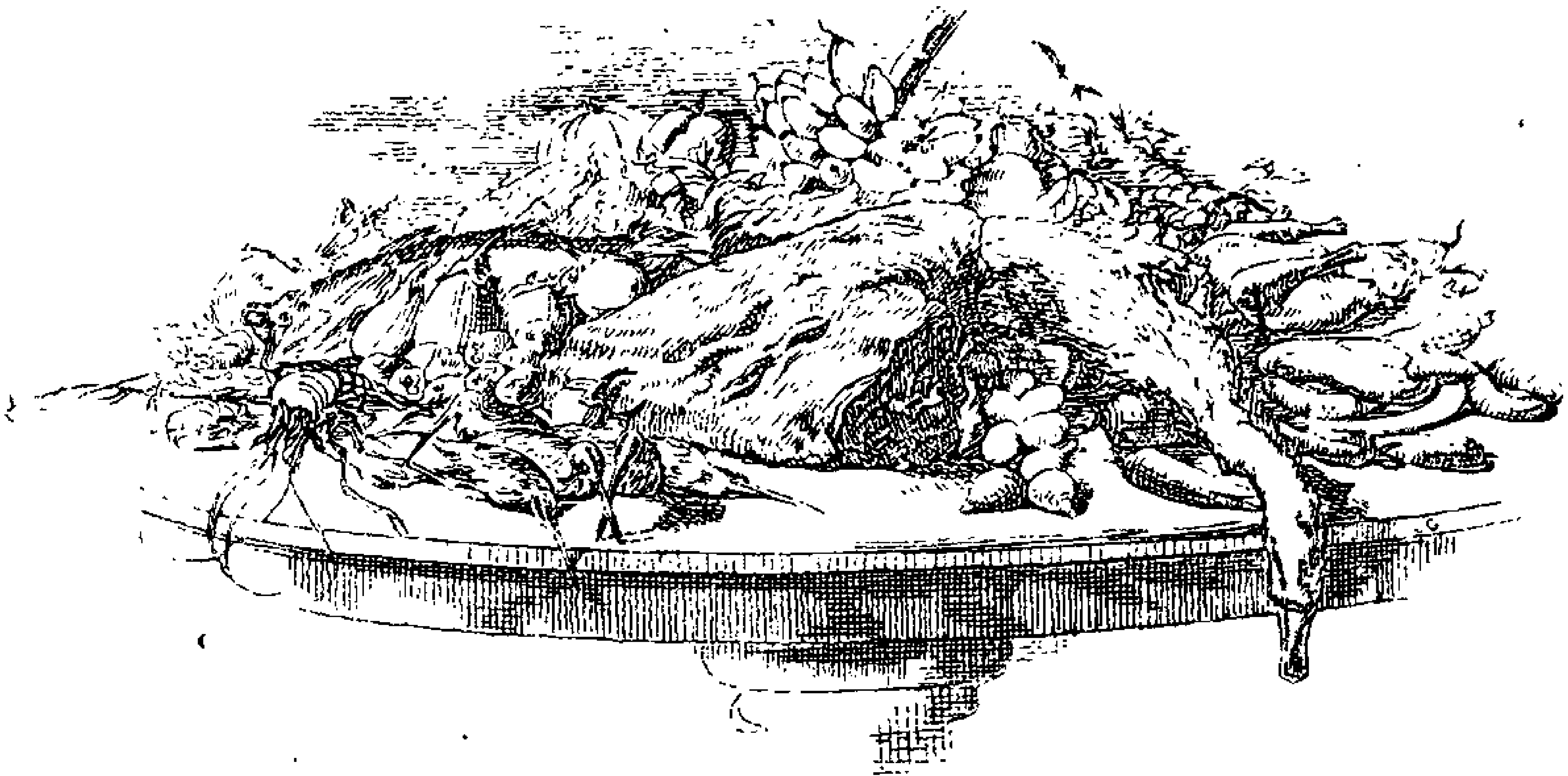
Though last, not least, amongst these extra officials, I may mention the JEMADAR, a respectable man, retained by gentlemen of importance, who may have no time or inclination to attend to other than their official concerns, as a kind of domestic overseer—chamberlain—Fadladeen—and general confidential assistant, and who acts upon occasions of ceremony as gentleman usher.

The wages of Jemadars are more variable than those of all the other domestics, some receiving as high as sixteen roopees per month.

The term *Jemadar* refers, moreover, to a commissioned native officer in the Company's army of the rank of Lieutenant; and in the police, also, there is an officer of that name. When Hindoos, all three may be known by the bulky row of massive gold beads which they wear about their necks; but sometimes they are Moosulmans, in which case a not less imposing badge of office (common to both in private service) remains to distinguish them,—a formidable looking, ivory handled, and tasseled dagger, stuck in the cummerbund or waist-band.



And now, well timed, here is the Khidmutgar, who, with closed hands and subdued voice, informs us that dinner is upon table. May my inflictions not have robbed you of all appetite to enjoy it! I know not how far our eastern viands may prove agreeable to you, but trust that our cook may, upon this occasion, at least, have shewn his desire to merit the good things I said of him.



You shall see, maugre the profusion, if not confusion, which must necessarily exist where it is frequently the custom to spread every thing but pastry and fruit on the table at once, that, but for the presence of these turbaned gentlemen, the punkah above your head, and the 'petticoated decanters,' as Miss Roberts terms them, there may be little in the appearance of a Calcutta dinner table to lead you to feel you are elsewhere than at *Kennington.* Indeed, so much has the skill of our London purveyors accomplished, in sending to our tables not only the fish of your English rivers, but the produce of your orchards and vegetable gardens, that we might at times imagine ourselves on the banks of Thames in place of Hooghly. Without this assistance, however, Calcutta can furnish a very creditable table of provisions. I will not say as cheaply as in London, or that the khansaman or khidmutgar always make a point of testifying to the capabilities of the bazaar, even should they possess the necessary judgment to do so. In the butchers' market, beef is, I believe, the only meat generally allowed to be better in England than in India; but in our cold weather, remarkably fine beef is frequently to be obtained, and hence many people are led not to admit inferiority at all. What is called "Patna," or "gram fed" mutton—that is, fed upon the gram already spoken of, which grows abundantly about Patna, and on which not only our horses, but sheep thrive wonderfully—is not considered at all inferior to English.

In the vegetable kingdom, what with the spirit and persevering labours of our Agri-Horticultural Society, and the stimulus offered to the native gardeners, by the yearly presentation of prizes, considerable improvements have been accomplished,—more particularly in the culture of European and other exotic plants. The inferiority of the Indian vegetables, native or exotic, has, I believe, hitherto, been attributable to ignorance, on the part of the native gardeners, of those artificial means through which the English improve the plants they cultivate, and to neglect of the seasons in which to plant, more especially, of course, exotics. Nature, in India, does so much for vegetation, that *art*, till lately, has, by the simple-minded Hindoos, the chief cultivators of the soil, been deemed unnecessary. They have thus wanted that stimulus (a sterile soil) which has made the Scotch confessedly better gardeners than the English, if not the best gardeners in the world. The attention and experience essential ere success could be attained in the cultivation of exotics, and the guidance and encouragement already alluded to, have, no doubt, led the natives to acquire much of that knowledge and experience which are now improving the quality of *all* our table vegetables. Mr. Speede, in his *Indian Hand-Book of Gardening*, says—

"Most kinds are raised only by seed, of which the best comes from New South Wales; the next to this is procurable from the Cape of Good Hope, because the voyage from England is too long to expect the seed to preserve its full vigour in the manner in which it is generally packed: some that has been sent from France in bottles closely sealed down, has reached India however in very great perfection. American seed, especially turnip and beet, as well as of the cucumber and gourd kind, and the tomato, is often found very good."

We have, consequently, upon our tables the greater portion of the vegetables common to Europe, not all (as procured from the bazaar) in the like perfection, but many so excellent as in general to be considered quite equal to those at home,—as, for instance, pease, cauliflowers, cabbages and salad herbs. Esculent roots, it has been remarked, for want of the requisite soil, "seldom reach that perfection in India that they attain in Europe;"—but this cannot now be said of the potato, which is remarkably fine, and fully equal to that of the English markets.

Independently, however, of exotic vegetables, we have, of course, those peculiar to the country, of which, I can only mention such as more commonly fall under the observation of Europeans. To begin with, here is one which I can recommend not only to your observation, but your taste—the *Yam*.

The *Indian Hand-Book of Gardening* says—

"There are several varieties of this vegetable, the roots of all being more or less mealy and palatable, being easy of digestion and nutritive; it is best dressed by being roasted in the hot embers after a partial boiling. The plant has tender stalks climbing* to a great height, and the roots often grow to so large a size as to weigh from ten to twenty pounds each."

Another very highly esteemed esculent root, or bulb, is the Turnip-rooted cabbage,—*Kohl Kabi*, or *knol kole* (*Brassica caulo rapa*, Fig. 2) which in the estimation and the words of a friend who has paid some attention to its culture, is "the very prince of cabbages!"—and in that of another—"the most delicate vegetable that can be put on a table."

The next, the *Shukurkund Aloo*† is a very beautiful and prolific creeper of the convolvulus species; its almost interminable arms, taking root as they advance upon the ground, appear to be almost without a limit to their wanderings. The root (Fig. 3) which is considered wholesome and nourishing, is generally about five inches long, with a red or purplish skin. It is of an agreeable flavour, very tender, and remarkably sweet, hence its name of *Sugar* or *Sweet Potatoe*.

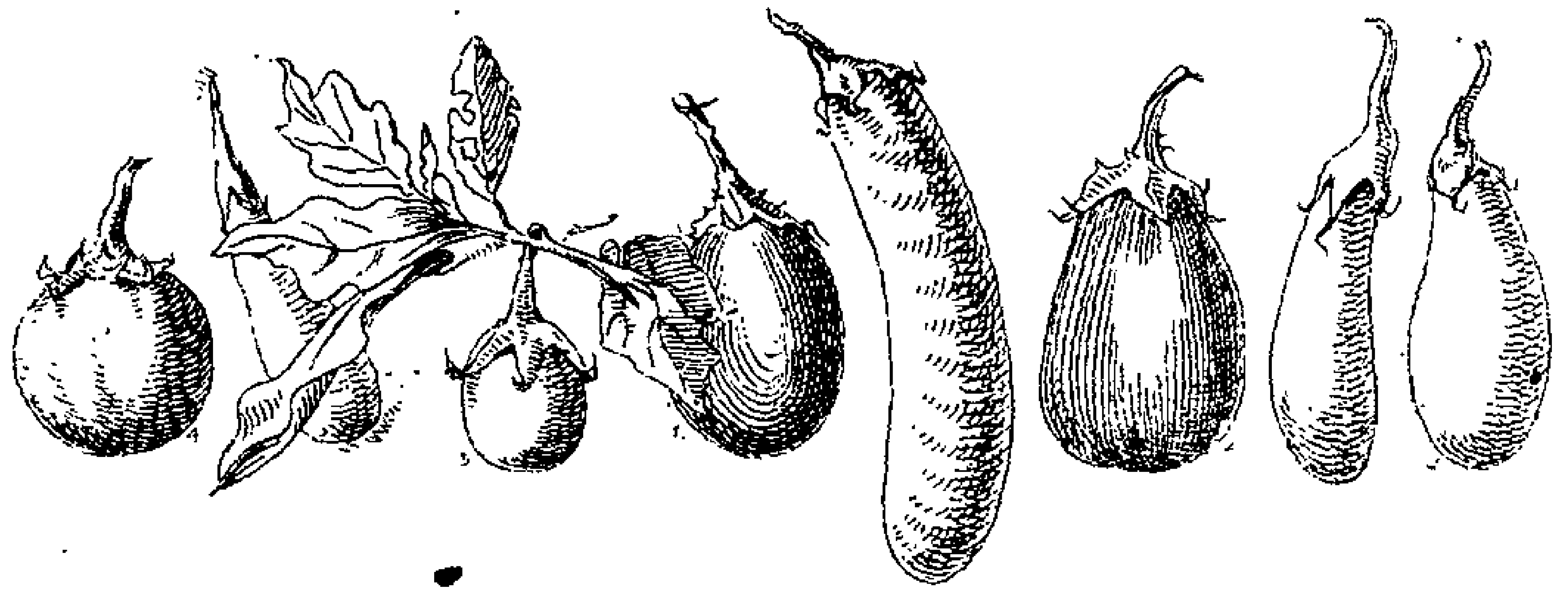
The *Kuch-aloo*, or *Kuchoo*, *Arum colocasia*, or Egyptian Arum, (fig. 4,) is also an edible root, and, when fried, a fair substitute for the potato, when that vegetable becomes scarce.‡ There is a description of this plant, termed *Mán kuchoo* not brought to

* See rear of Name Plate. † Bulb of the tuberous bind-weed (Convolvulus batatas.)

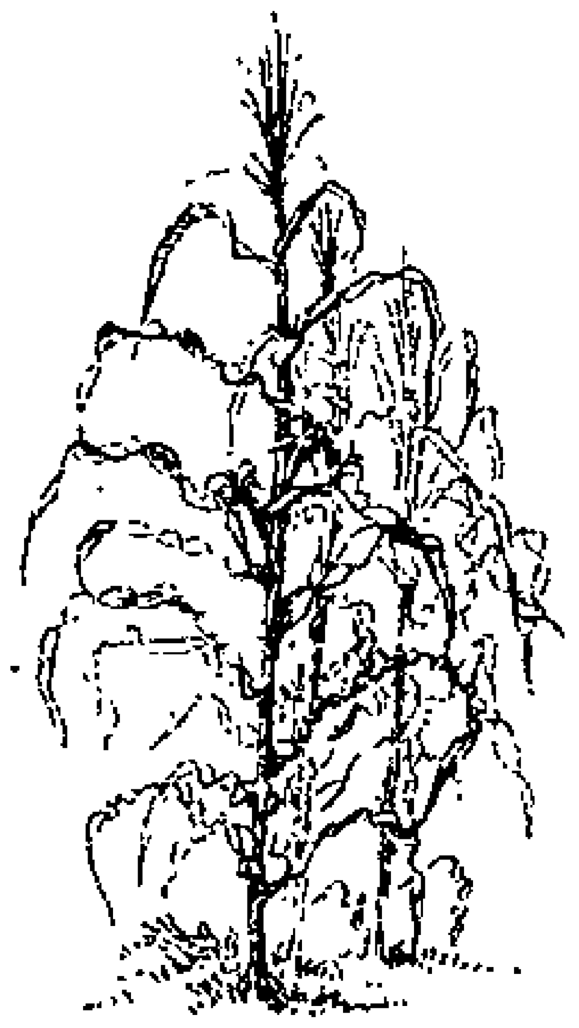
‡ The plant of which Fig. 4 represents the root, appears in the lower sketch at foot of the great *Mán-kuchoo*.

European tables, which is of gigantic dimensions. One that I myself planted attained the height of seven feet: the leaves (which, by the way, are sometimes employed by the poorer natives as umbrellas) were above three feet in length!

Of the *Brinjall, Bygun* or Egg-plant (*Solanum melongena*) there is said to be a great variety. Those held in chief esteem, however, are, the *ordinary purple* (1); the *large purple* (2); the *tapering purple* (3); the *Bombay*



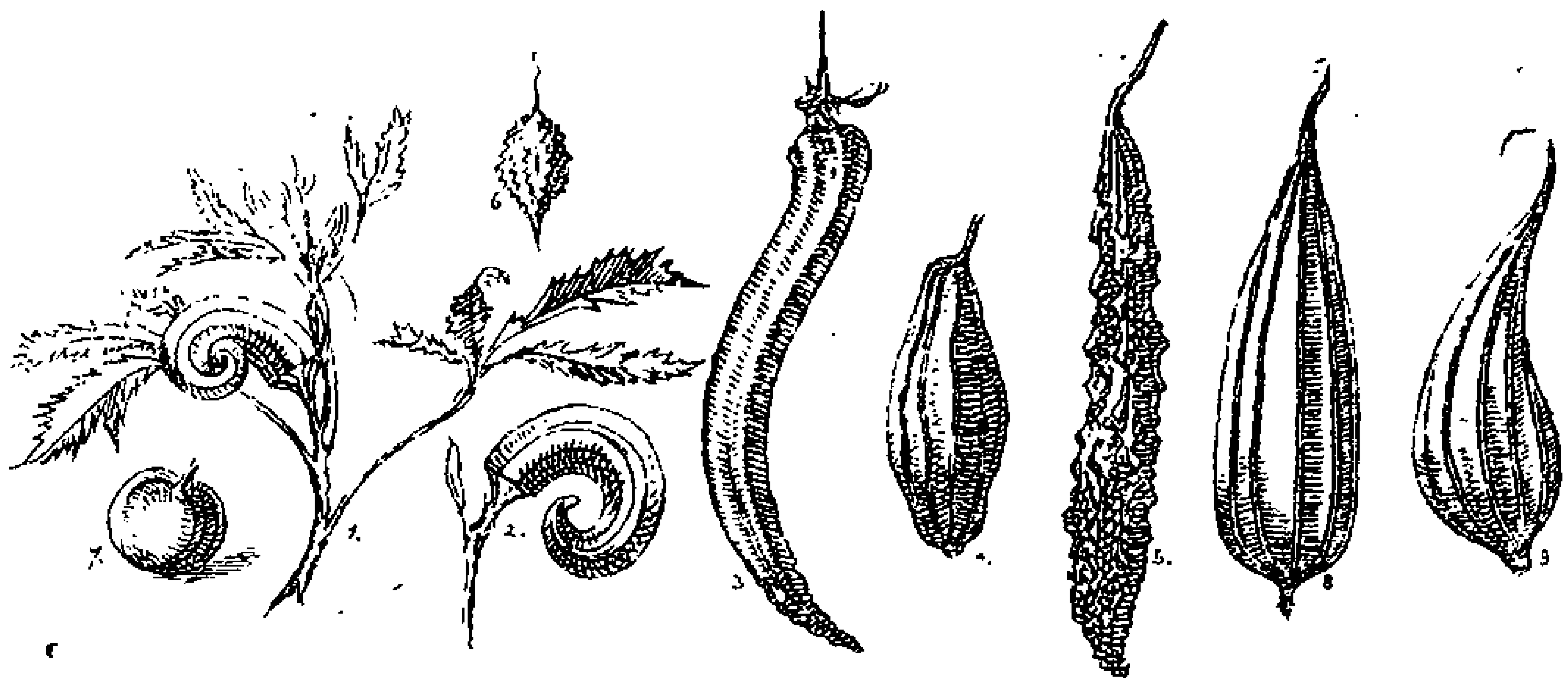
white, attaining a very large size; the *ordinary white* (4); and the *small white* (5). It is generally brought to table boiled, cut into two, deprived of its stringy particles, buttered, and covered with bread crumb, but without all this preparation, and simply boiled, it is a very delicate and agreeable vegetable.



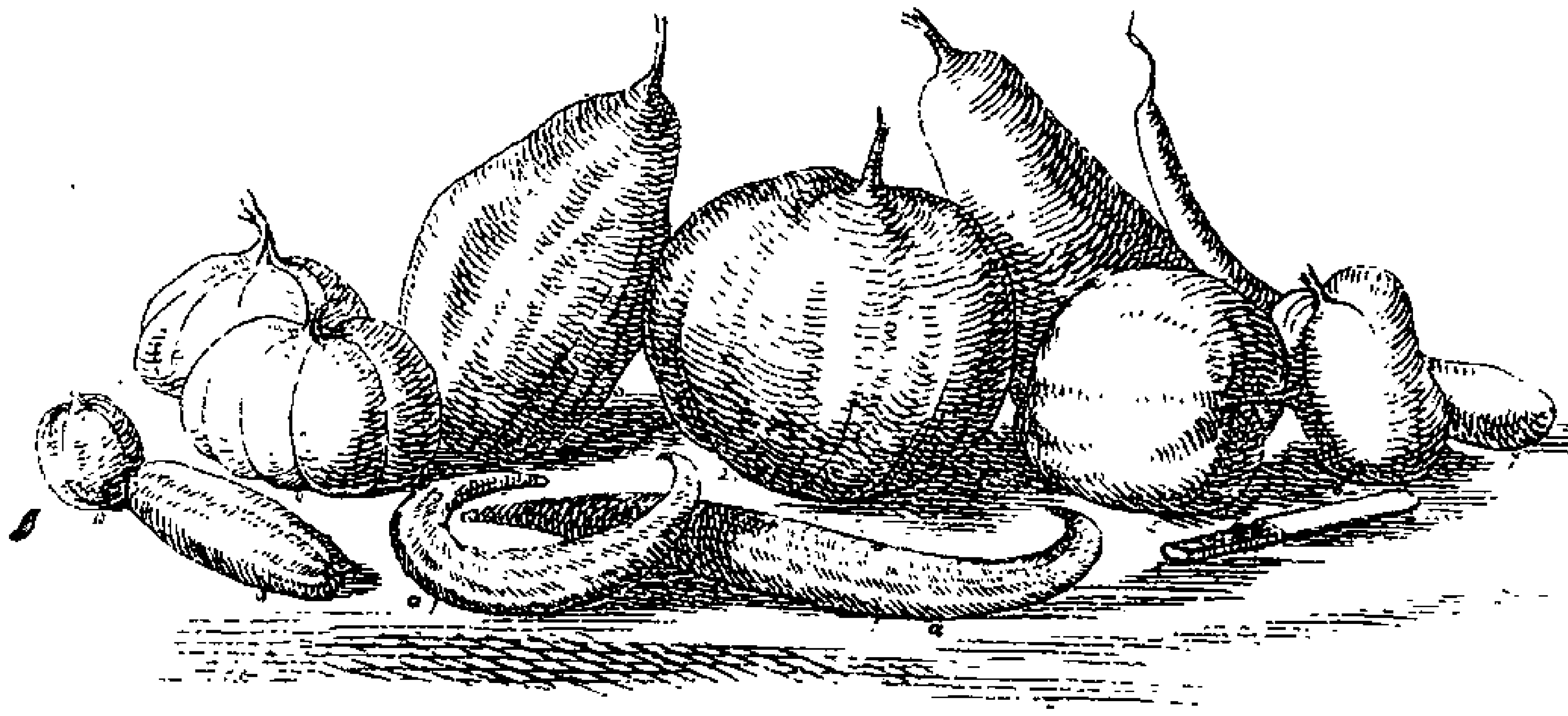
The *Maize* or Indian corn, also claims a place amongst our vegetables, though, as commonly eaten, with no other preparation than that of roasting or frying, I believe a very unwholesome one: it is cultivated, however, more for the use of cattle than man, and, as grown in the hills, is said to be superior even to the American. Horses and poultry, I understand, thrive amazingly upon it. The inhabitants of North America, amongst whom it is the principal corn, and favourite nourishment, we are told, can hardly believe that any people exist who do not use it as part of their food.

The only other native vegetables, generally used by ourselves, which remain for me to notice are the Okro, *Dherrus* or *Ramturace*, (1-2-3), not, I believe, generally liked, on account of the slimy or mucilaginous matter which it contains; the *Pulwul* (4), which is a creeper of the gourd kind, and used principally for curries; the *Kuréla*, or bitter gourd (5 and 6), used for the like purpose, but, from its excessive bitterness, not very commonly. The plant, particularly in the form of its leaves, is one of the most beautiful of creepers. To these I may add the *Tomato*, or Love apple, (7) which, having an acid flavour, is used

in soups and sauces, and, in a green state, as pickle;—the ***Jheenga* or *Turaee*,** acute angled Cucumber (8-9); the Common snake gourd, or *Chichinga* (*a*) and a variety of other gourds which are very common and abundantly productive.

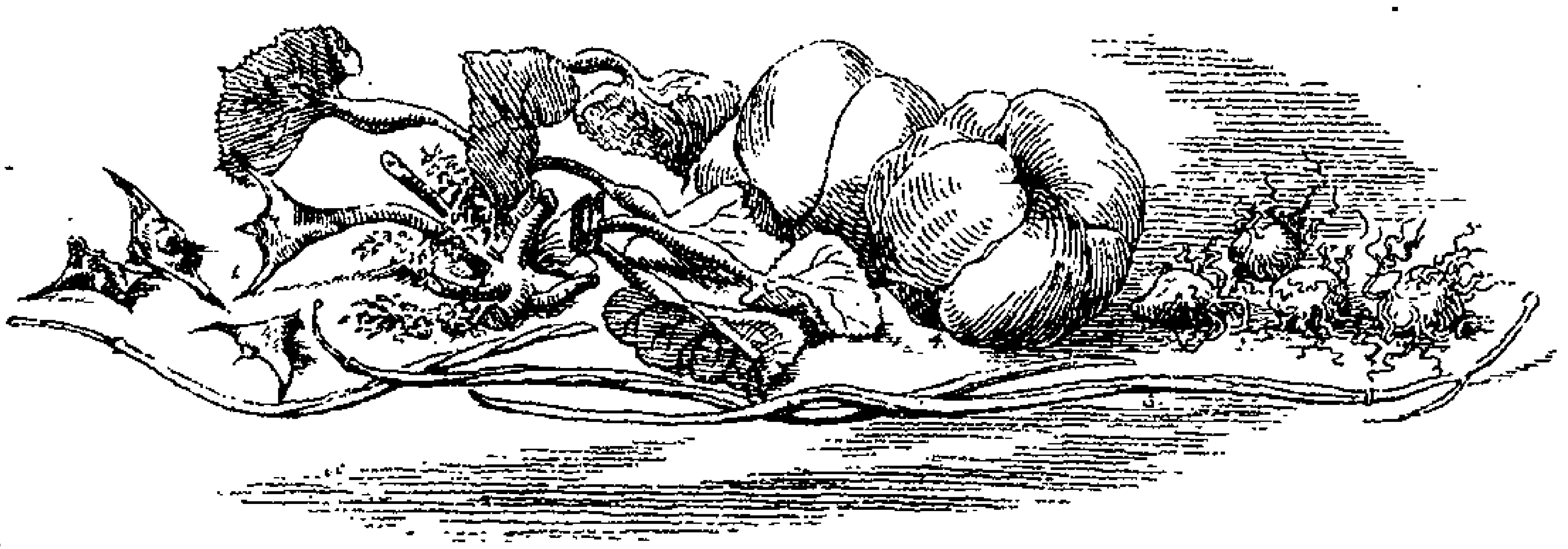


Under the hope of long ago offering these things to your notice I last year planted a bottle gourd, which, mounting a wall, ran along the roofs of two godowns for the space of twenty-nine feet, thence up into a peepul tree, from where, having indulged in a few lofty and fantastic flights, it descended to the ground. You may see many of the native huts almost buried under the luxuriancy of this prolific plant.



Amongst the lesser, or less known, country vegetables, which I notice only because they are Indian, and not for any place they hold in European estimation, I may mention the *Singara*, or Water Caltrops (*b*)—a nut "used in various ways as a vegetable or roasted like a Chestnut—but having little or no flavour;"—the *Kessoor*, a small, hard and tasteless tuberous root, growing on the borders of fresh water ponds;—the *Sujna ka Dunta*, or bean of the *Sujna*, (or *Moonga*) tree (*Moringa pterygosperma*) from the root of which we

obtain a very excellent substitute for the *Horse-radish* ;—the *Chulta*, a sub-acid vegetable or fruit, either cooked in curries or converted into jelly. With these may be associated a whole kindred of *Sâgs*, or greens ; used in curries ;—*Poi Sâg*—*Lal* (red) *Sâg*—*Soolfa-Sâg*, and a score of other spinaceous plants, known by the same general designation and used for the same purpose.*



So much, then, for our vegetables, which, with care and encouragement in so fertile a soil, have every likelihood in time of rivalling the productions both of Europe and the south.

Indeed, at a very much earlier period of our Indian experience, the exotic vegetable productions of Bengal appear to have borne a fair name. There is a very interesting little work extant called "Hartly House"—a series of charming Letters from a Miss Sophia Goldborne to her friend in England, in which the fair authoress furnishes some interesting domestic statistics of her day, and as they tell us something of the cost of food at that time, I will quote a passage. Writing in 1789 she says :—" From the high demands at taverns and coffee houses you may conclude provisions are brought to market at a high price: on the contrary, even during the time the East India Company's ships are lying off Calcutta, and so abundantly increase the consumption, six fine ducks are sold for a Rupee (2s-6). Bread is also good and cheap; fish both excellent and cheap. Likewise fowls, eggs and milk very cheap; butter dear, geese cheap; turkies dear; and, Arabella, half a sheep is often bought for one rupee, vegetables are plentiful and very fine. The potatoes are better tasted, in my opinion, though much smaller than in their native soil. We have salads in great quantities, and within every one's purchase and French beans, and green pease, are, I am told, in as high perfection at Christmas as

* The leaves of various plants of *Urticaceæ*, *Tetragonia*, and other tribes growing wild in this country, are gathered by the natives, and eaten under the general term of *sâg*; but are little known to Europeans.—*I. H. B. of Gardening.*

in the meridian of your summer season, and with this advantage that they have them in your summer also. Fruit of every kind is delightful."*

There is another interesting record of olden times which a friend has just shewn me, in a work by a very remarkable and clever lady, a Mrs. Fay, who, writing ten years previously, (1779) also speaks of the cheapness of food at that period. She says :—"Eatables are very cheap, a whole sheep costs but 2 Rs.; a lamb one roopee; six good fowls or ducks ditto; twelve pigeons ditto; twelve pounds of bread ditto. Good cheese two months ago sold at the enormous price of 3 or 4 roopees per pound, but now you may buy it for one and a half. English claret sells at this time for 60 roopees a dozen. There's a price for you!"†

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* 1859. If the contrast between the domestic expences of these golden days was so great with those of later times, how sadly greater will that appear which exhibits itself between the market prices of the present day and those which existed prior to the rebellion—only two years ago!—A lady friend, experienced in these matters, has furnished the author with a memo. of the prices of provisions *before* and *after* the Insurrection, which may not be an uninteresting item of statistics, and is therefore here embodied in a tabular form :—

Provisions.		*Prices before the Rebellion.* Rs.	As.	Pie.	*Present prices.*	Rs.	As.	Pie.
Meat.—Sirloin of Beef,		4	0	0		7	0	0
Ribs ditto,		2	8	0		4	0	0
Round ditto,		2	8	0		4	0	0
Brisket ditto,		2	0	0		4	0	0
Saddle of Mutton,		4	0	0		8	0	0
Hind Quarter ditto,		3	0	0		6	0	0
Fore Quarter ditto,		2	8	0		4	0	0
Half a Kid,		0	7	0		0	14	0
Fowls.—Best for roasting,		0	8	0		0	12	0
Small,	From	0	1	6	from	0	4	0
	to	0	3	0	to	0	6	0
Ducks, best,		0	8	0		0	14	0
" Ordinary,		0	4	0		0	8	0
Geese, best,		1	0	0		2	8	0
" Ordinary,		0	10	0		1	8	0
Turkeys,	from	4	0	0	from	6	0	0
	to	8	0	0	to	12	0	0
Game.—Hare,		0	12	0		1	8	0
Wild Duck,		0	8	0		0	12	0
Wild Goose,		1	0	0		2	0	0
Teel, each,		0	3	0		0	4	0
24 Snipe,		1	0	0		2	0	0
Fish.—Bhektee, large,		0	8	0		1	0	0
Hilsa, ditto,		0	6	0		0	12	0
Mango fish per 100,		3	0	0		5	0	0

The present value of the Roopee is 2 shillings; an anna is the 16th part, or 1½*d*.

† This lady describing her domestic vexations, gives the following amusing instance of the cool extortionary spirit of servants :—"My Khansaman brought in a charge of a gallon of milk and thirteen eggs for making scarcely a pint and half of custard. This was so barefaced a cheat that I refused to allow it, on which he gave me warning! I sent for another and after I had hired him—'Now, said I, take notice, friend, I have enquired into the market price of every article that enters my house, and will submit to no imposition; you must therefore agree to deliver in a just account to me every morning'—what reply do you think he made? why he demanded double wages!"

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The vivacious Miss Goldborne, referring to the expense of this luxury gives us an odd picture of the social habits of those days, which might well demand a *golden age*, and, testing the powers of the European constitution, confirm the terror of our *deadly climate!* She declares that gambling existed to a fearful extent,—the love of game and consumption of cards being so great as to furnish traffic for the shops of an entire street!—that, referring to the extravagance of the ladies, "there have been instances of their spending 30 or 40,000 Rs. in one morning for the decoration of their persons"!—and with regard to the wine she says "Thus you will perceive, wine is the heaviest family article; for whether it is taken fashionably or medicinally, every lady, even to your humble servant, drinks at least a bottle *per diem*, and the gentlemen four times that quantity;—a fine number of twelve and sixpences in the course of the year!"

Fortunately for us the "game" preferred on modern tables, however wild, is of less expensive character. Few risks attend its indulgence, and no other condition is requisite to 'win' than that "good digestion wait on appetite."

Hare, Wild Duck, Wild Goose, Teel, Curlew, Snipe, Sand pipers, Widgeons and *Ortolans* are all procurable, and I believe of no inferior order; and *Fish*, during three or four months of the year, is so abundant and cheap as to have incurred the charge of causing much sickness amongst the poorer natives who then indulge in it.

The Salt-water lakes, of which I before spoke, yield the chief supplies; from the Bhektee [*Coius vacti*] one of the finest and most generally esteemed of our fish, and varying in size from the bulk of a sea porpoise to that of a mackerel, down through a long list of varieties to the minutest of shrimps. The tanks and the estuaries of the sea of course yield their share; the latter, as far as the tide carries salt-water affording that, generally considered, unequalled and never-to be-enough praised Indian delicacy the *Mango fish*,—a feast upon which, an old Indian epicure was once heard to declare, was worth a voyage to India!

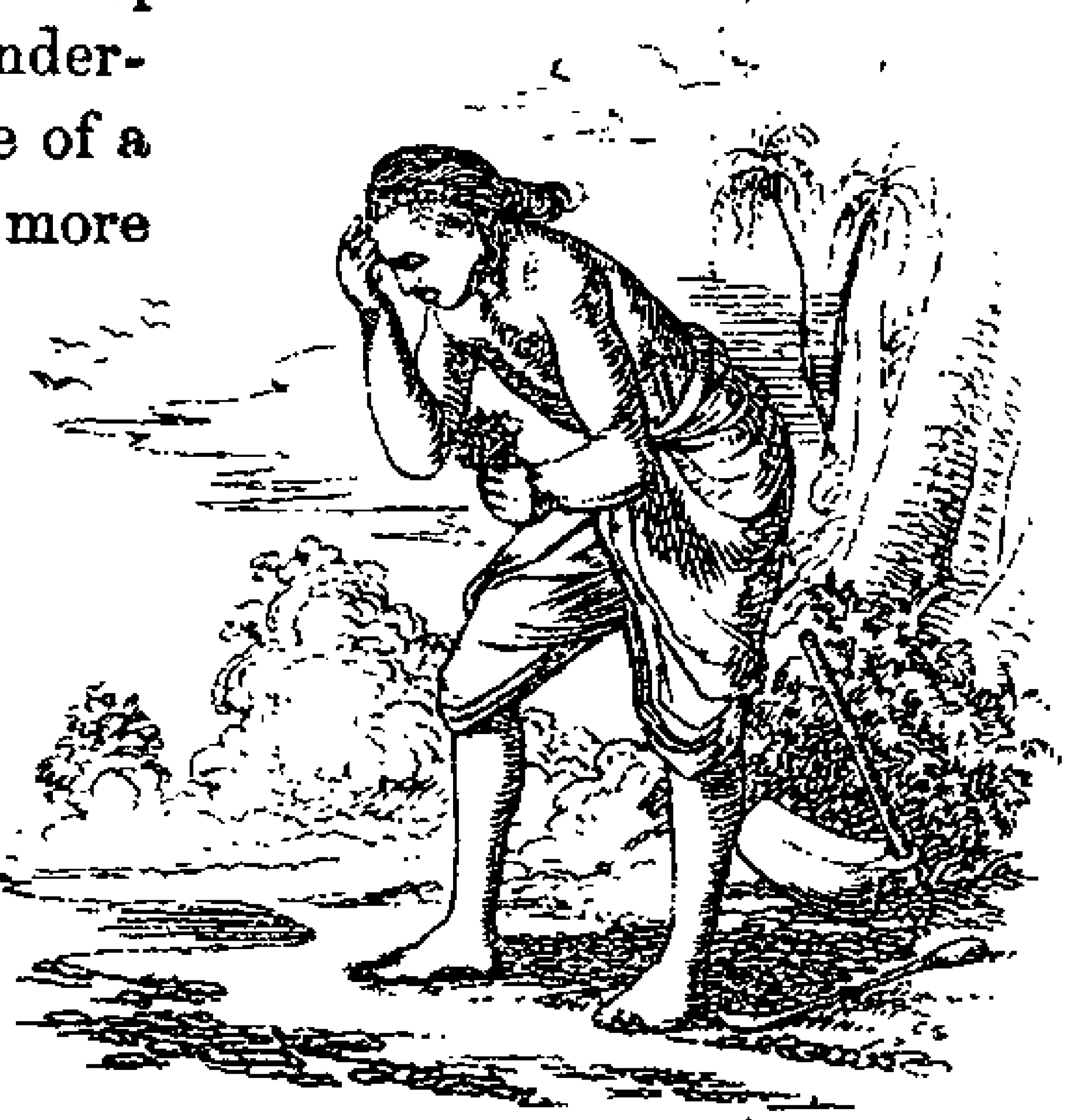
Let me now, however, conduct you where my cherished recollections of your recreative hours,—the quiet contemplative tenour of your mind—

"—— Enamour'd of sequester'd scenes,
And charmed with rural beauty,"

lead me to believe I am more likely to find matter of interest for you than at the dinner table, and where, at the same time, I may shew that, in hurrying you away from the said table, I am not so disregardful of your comforts as to forget that the most novel portion of our entertainment has not been discussed, and that is the *dessert*. Of this, then,—(the declining sun permitting)—I propose inviting you to partake with like primitive rusticity as when in

"———————————— sylvan lodge
—— that like Pomona's arbour smiled"

our great progenitors received and entertained their Seraph guest; and whilst, on similar "hospitable thoughts intent," proffering you choice of a few of our Indian fruits fresh from the tree, I can at the same time offer you the inspection of others not yet in season; and of those neither common nor in season I can at least seek the aid of scraps from my sketch-book. It will afford me, moreover, an opportunity of introducing to your notice a few oriental plants, the names of which have been as familiarly associated with domestics in Europe as in India. Some of them I have myself sowed and reared in anticipation of the honor of your inspection.



Here is the poor Malee, (Gardener) tendering you his sulâm, and who, in his choice of a bouquet for your acceptance, has, with more industry than taste, most carefully pruned each flower of its leaves, and having placed all the carmines and scarlets in the centre, after the most approved fashion for the heads of school-boys' tops, has surrounded them with brilliant yellows,—these by whatever other variety of colour may be in his collection, and the whole by about a dozen formal green leaves, placed with determined precision as a fringing to the exterior!

In truth, with that lack of taste and judgment which characterizes the native gardeners, and the want of inclination on the part of most Europeans, with whom gardening cannot be said to form a fashionable or customary recreation, it is but seldom that the gardens of persons in the first circum-

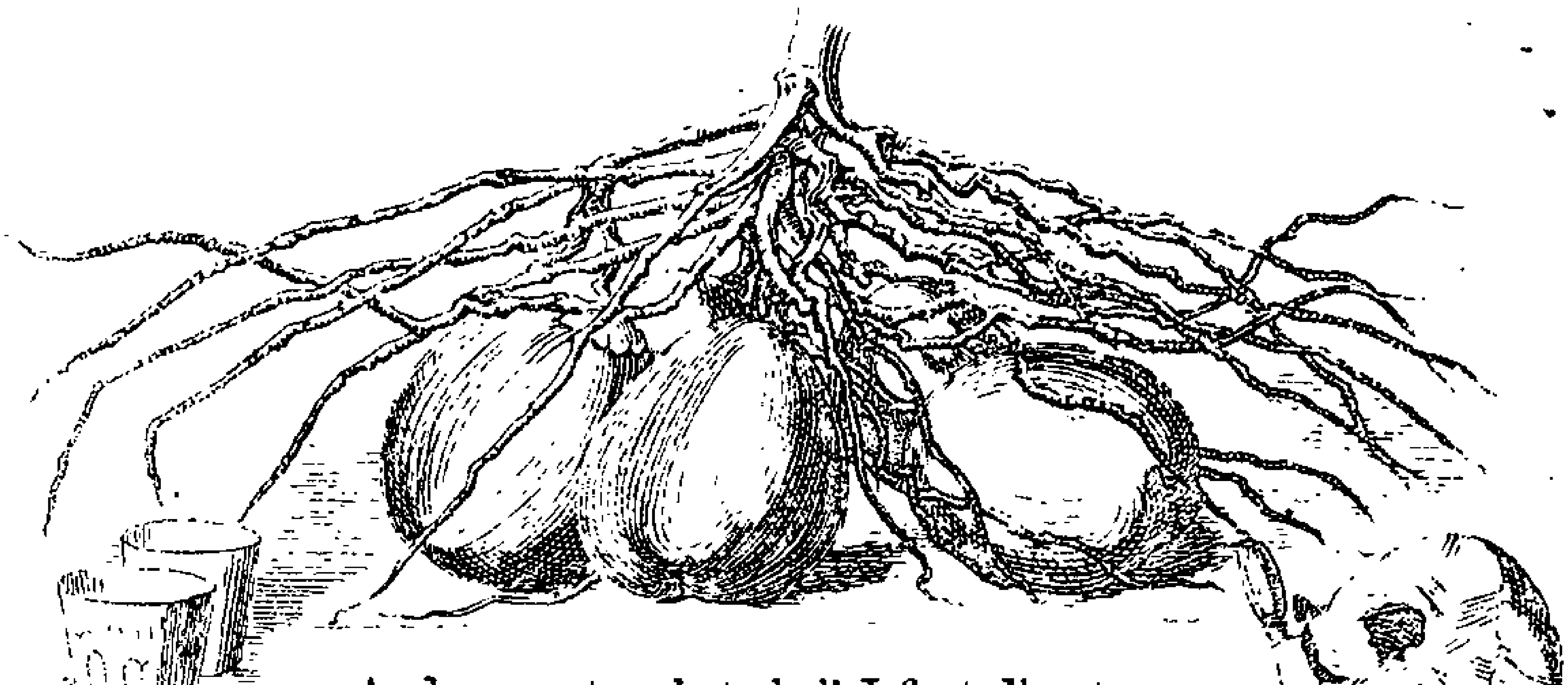
stances in India can boast of one half the attractions which may be seen to grace the little plots of ground attached to many small houses in England on a rent of £20 per annum. This is not for want of material, nor generous soil in which to plant. On the contrary, where the least effort is made to cultivate, the result is rapid, and reward is sure. It has been observed that there is—"no place in the world where the Flower garden affords a more pleasing amusement. Plants will *grow* here, whereas in England you have to wait for three months before you can decide with respect to any plant whether it will grow or not."—The same writer illustrates his remarks by referring to the *Ponisettia Pulcherima,* introduced here in the time of Lord Auckland—which at this time may certainly be seen beautifying nearly every garden in Bengal—and remarks—"Plants which a few years ago were esteemed as rarities, and bought at 16 and 20 Rs. per graft, can now be had every where for the asking—such, for example, as the *Cordea Sebestina,* the *Euphorbia Jacquiniflora,* and though in a less degree the *Bouganvillæa Spectabilis.* In fact there is every encouragement that can be desired to amateur Gardening."*

Neither can the fault be taxed upon climate in more than a limited degree. "Where in the wide world (exclaims the writer from whom I have just quoted) is there a greater proportion of really enjoyable mornings and evenings than in this maligned climate of Bengal? Throughout the hot weather the mornings are always delightful; during the rains there are very few evenings that are not exceedingly pleasant, and in the cold weather both mornings and evenings are almost uniformly fine."

Premising that in the hot weather your visit to the garden begin and end *before sun rise;* in the rains that the ground be not so saturated as to call for pattens or clogs in place of boots, and in the cold season that the fog do not drive you to cover again—which it may be admitted is not very often the case—these remarks, as bearing upon the pursuits of the garden, may fairly be indorsed.—The chief cause, then, lies in none of these things,—but I believe principally and simply in the fact that Europeans do not generally feel themselves sufficiently *at home* in India to take much interest in the study of its soil as a mere amusement. With minds occupied by the business cares of the day their impulses resemble those of the traveller whom the author of "Rufus" describes as having arrived at the midday of his jaunt;—"He begins to look upon objects in the gross, and forbears to break them into detail——he sinks the florist; he drops the herbalist; he gives geology the cut celestial." So with most Englishmen in India, who, travellers-like, pressing towards the haven of their desires, which is just their native land, are regardless of the minor attractions of the way, and, scorning alike miles, furlongs and barley-corns, measure but by leagues.

But flowers, though beautiful, are not edible, and we may find further opportunity to peep amongst their "blooming wonders" and "arcadian sweets."

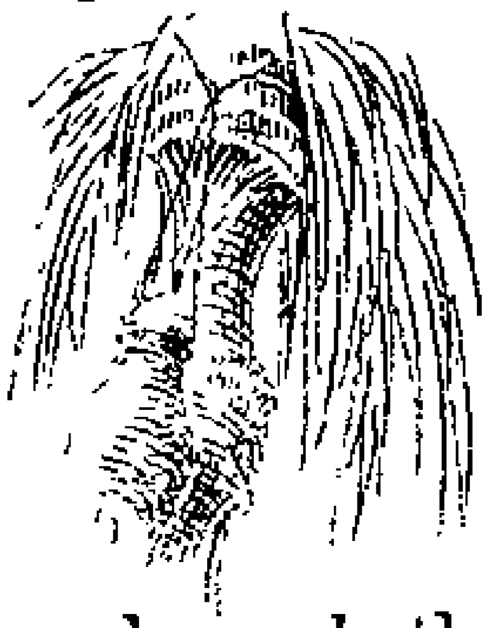
* Calcutta Review. Notice of 1st Ed. of this work. Vol. XII.



And now—to what shall I first direct your attention ?——Shall I give you to

> " ——— ——— drain the cocoa's milky bowl,
> And from the palm to draw its freshening wine ?"

No! The period would be unsuited to both, particularly the last, which should be drawn only in the early morning, and might, possibly, disappoint you after all.



This liquor, called *Tarree*—or, by Europeans, Toddy—is obtained from the tree by removing the lower or dry leaves, making an incision with a knife into the upper part of the stem,—or, rather, paring away a surface of about seven inches, something in the form of the letter V, and inserting at its base a bit of the leaf of the Palmyra ·tree, to serve as a channel through which the liquor, as it issues from the wound, (or excoriated surface) flows into an earthen vessel which is slung beneath to receive it. It must be drank almost immediately after removal from the tree, as within a very few hours it ferments. Before this has taken place it may be boiled down into sugar, but after fermentation, it is distilled into an intoxicating liquor.

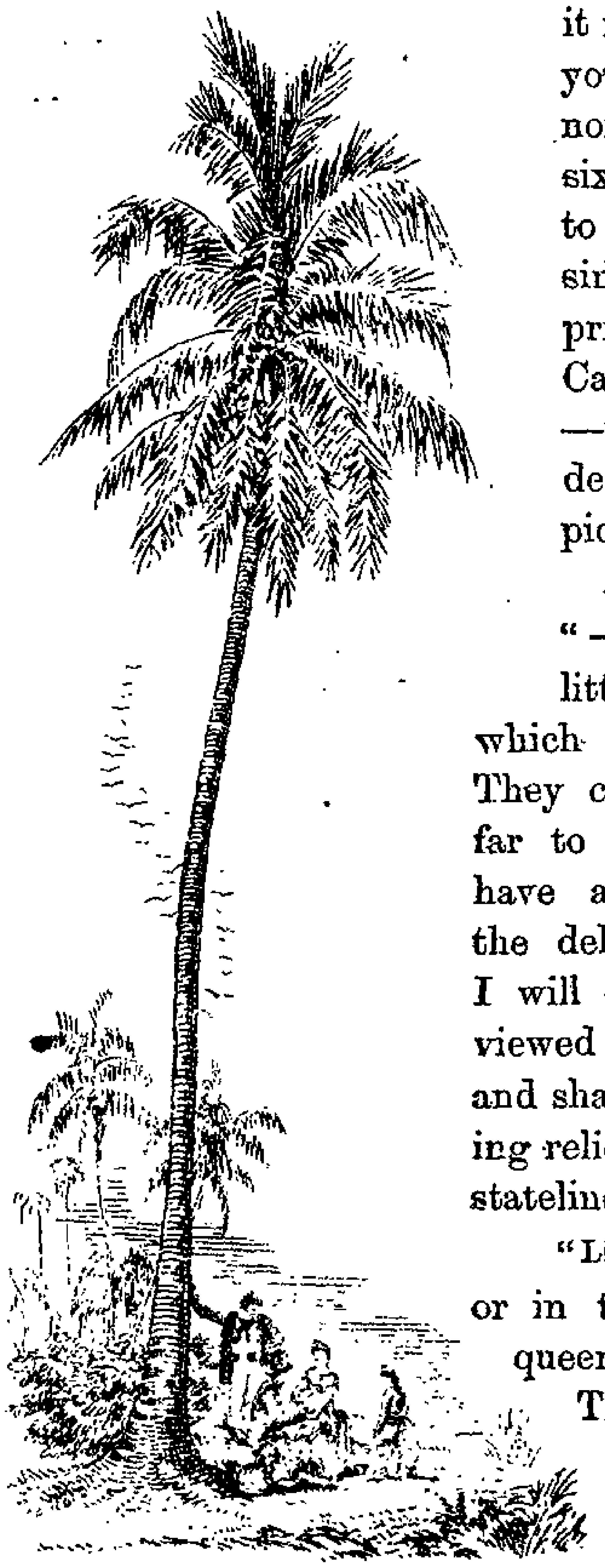
Though I could hardly hope, by talking for hours, to say anything *new* respecting those "princes of the vegetable kingdom, the palms, which administer to so many of the wants and luxuries of the natives," they are of too interesting a character to be passed in silence; more particularly as I have often observed that information upon very simple subjects has been withheld, apparently under the belief that it was of too familiar a character to be required. I have thus often found myself at a loss upon questions the most trivial; because my tutors have been so complimentary as to conclude I could not stand in need of instruction.

I have further observed, and in works of a scientific character too, that what were intended as illustrations would rather tend to confuse than enlighten; as an instance of which I would refer to 'Murray's Encyclopedia of

Geography,' where the stems of the Palmyra palm and Cocoa-nut are represented as though jointed from root to summit like a bamboo; and a spire of the plantain fruit resembles an irregular bunch of currants, or the coffee-berry—at least in as great a degree as the object it is intended to represent. I trust, therefore, to be held pardoned should I appear to affect Peter Parley, or smack of the itinerant showman exclaiming to his little auditors—

"This is a Cokee-nut, and this a Tommy-hawk!"

A late writer (M. V. Martins) in a treatise on the "*Geographical Distribution of Palms*," states that Asia contains 131 kinds, and America 198. Now it is not my intention to entertain or to weary you with a history of this forest multitude, nor by a lecture upon the three hundred and sixty-five uses for which the Hindoos are said to celebrate the most valuable of them, but simply to point attention to the few and principal palms which abound in and about Calcutta.—These are the *Cocoa*—the *Palmyra*—the *Date*, and the *Betel*, to which we are decidedly indebted for the most pleasingly picturesque features of our Indian landscape.



In my eyes, where—

"——— high Palmettos lift their graceful shade,"

little is wanting to render the scene one upon which the imagination can rest with pleasure. They cover a multitude of deficiencies, and go far to realize all which our fond recollections have associated with the hero of De Foe, or the delightful imagery of St. Pierre. In short, I will defy the pencil to flatter them:—whether viewed under the breadth and brilliancy of light and shade imparted by the morning sun—in towering relief against the clear noonday-sky—in sombre stateliness—

"Like pictured shadows 'gainst the western beam,"

or in the silvery brightness of "night's gentle queen," they are alike beautiful.

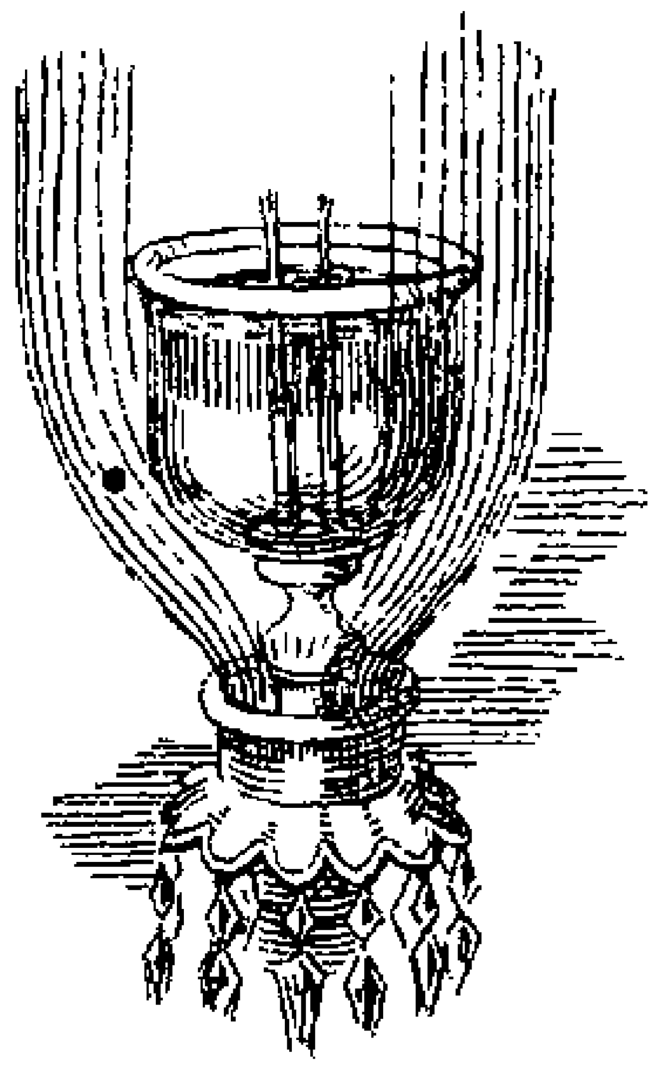
The Cocoa-nut, or *Nariyul*, may be esteemed the most valuable of the palms, for *every atom* of it is applied to some useful purpose.

The fruit, in its first state of perfection, and filled with about a pint and a half* of sweet liquid (commonly termed milk) is sold for two pice. As it ripens,

* In Singapore and other parts of the eastern coast, where the cocoa-nut grows to great perfection, a mature nut will yield five large glasses of milk.

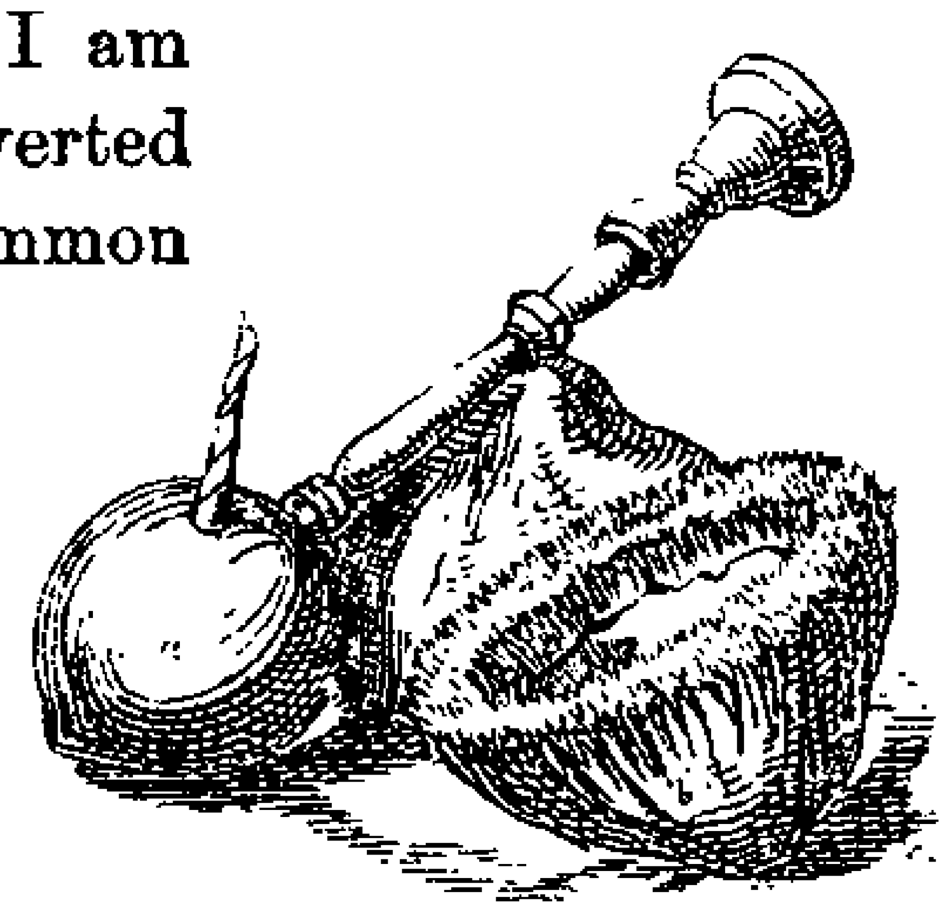
the nut becomes lined with a sweet pulp, sometimes eaten in that state, and sometimes cooked in curries, salads, patties and sweetmeats.

In its more advanced stage, when this pulp has become that thick unwholesome mass which is sold in the streets of London to little children who have pence to throw away, and digestive powers of the ostrich kind, and in which state it is not eaten here by Europeans, it is, by the usual process of expression, made to yield oil for our lamps. This it does in great abundance; and as candles are seldom used in Calcutta, the oil is in much demand, and sells at the rate of from seven to nine roopees per maund.



As it is generally colourless, and free from disagreeable odour, the manner in which it is used in our table shades, conduces both to cleanliness and economy. This is by floating the necessary quantity of oil upon water, with which the glass burner is half filled, and in which the wicks, made of cotton twisted round a rush or strip of bamboo, are supported in small tin tube stands. The lamp thus burns till a mere coating, paper thick, of oil is left on the water, and then with a loud splutter acts as a self-extinguisher.

After expression of the oil, the residue of the pulp is given as food to cattle and poultry: the latter, I am told, thrive exceedingly upon it. The shell is converted into cups and ladles, and bowls (*a.*) for the common hookas or *kulyans* of the natives.



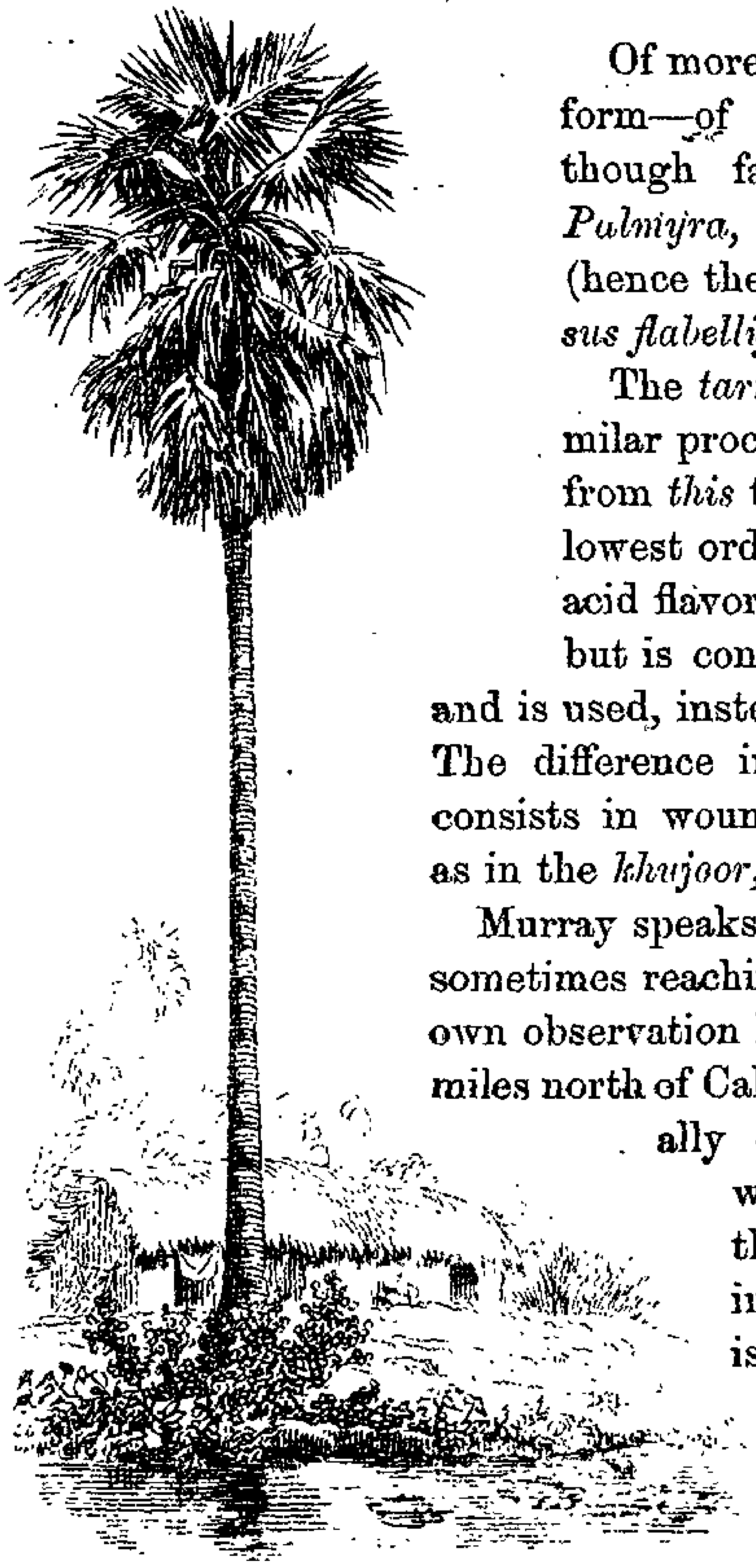
The outer husk, however, of the matured nut, is probably the most valuable part of the whole. Cut into two parts, and a small portion of the shell broken away from the interior to prevent scratching, it forms a very excellent brush (*b.*)—the only one indeed ever used—with which the bearer polishes the tables. From this very simple application, trace it through many minor manufactures, such as door mats, and bed stuffing, stretching out into rope for suspension bridges, or swelling into the bulky cable, "towards which the proudest ship turns her head and acknowledges her subjection to its power."* It gathers strength from the salt water; is more durable, buoyant, light and elastic, and cheaper than hemp, but when exposed to the action of the air or fresh water, is said soon to deteriorate,† and its surface, particularly when new and dry, is of so abominable a texture, as to gain for it more abuse than praise from those who have to handle it.

As the subject of the "uses of the cocoa-nut," however, is almost inexhaustible, I will only add that the leaves are employed as thatching to the

* *J. Todd.* † *Col. A. H. E. Boileau*, on Suspension Bridges.

native huts, and refer you for further information to the very interesting work of Miss Mary Roberts, "The Progress of Creation," wherein she concludes her subject by saying,—

"All that is essential to the wants of man, is, therefore, comprised in the Cocoa tree. In proof of this we may observe, that the inhabitants of the Nicobar Islands build their vessels, make the sails and cordage, supply themselves with provisions and other necessaries, provide a cargo of arrack, vinegar, oil, and coarse sugar, cocoa-nuts, cordage and black paint, with several inferior articles for foreign markets, from the multifarious productions of this valuable tree." (*Page* 26.)



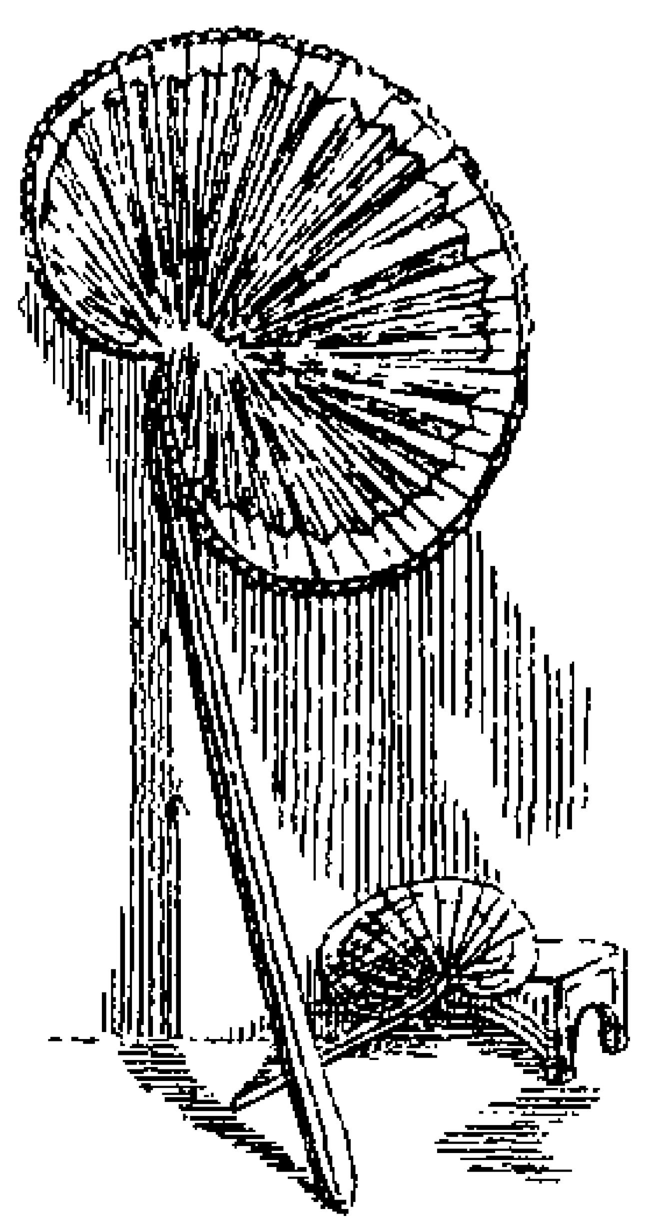
Of more sober hue—of bolder and more massive form—of somewhat shorter and more formal, though far from inelegant figure, stands the *Palmyra*, or fan-leaved palm: the *Tâl* or *tar*—(hence the word *tarree*) of the natives, the *Borassus flabelliformis* of the botanists.

The *tarree* which is drawn (by a slightly dissimilar process to that I have already described), from *this* tree is seldom drank by other than the lowest order of natives,—being of an inferior, an acid flavor, and, even in its raw state, spirituous, but is converted into vinegar, spirits and sugar, and is used, instead of yeast, as the leaven of our bread. The difference in the mode of extracting the tarree consists in wounding the spathe of the flower, and not, as in the *khujoor*, the stem of the tree.

Murray speaks of the Palmyra palm, in Hindoostan, as sometimes reaching the height of one hundred feet. My own observation has not extended beyond one hundred miles north of Calcutta, within which space I have generally observed it shorter than the cocoa, which seldom exceeds fifty feet; and those who have travelled assure me, that in the province of Behar, where it flourishes, about fifty feet has been the greatest height they have ever known it to attain; but in central Burmah I have seen it very much higher, indeed of extraordinary magnitude.

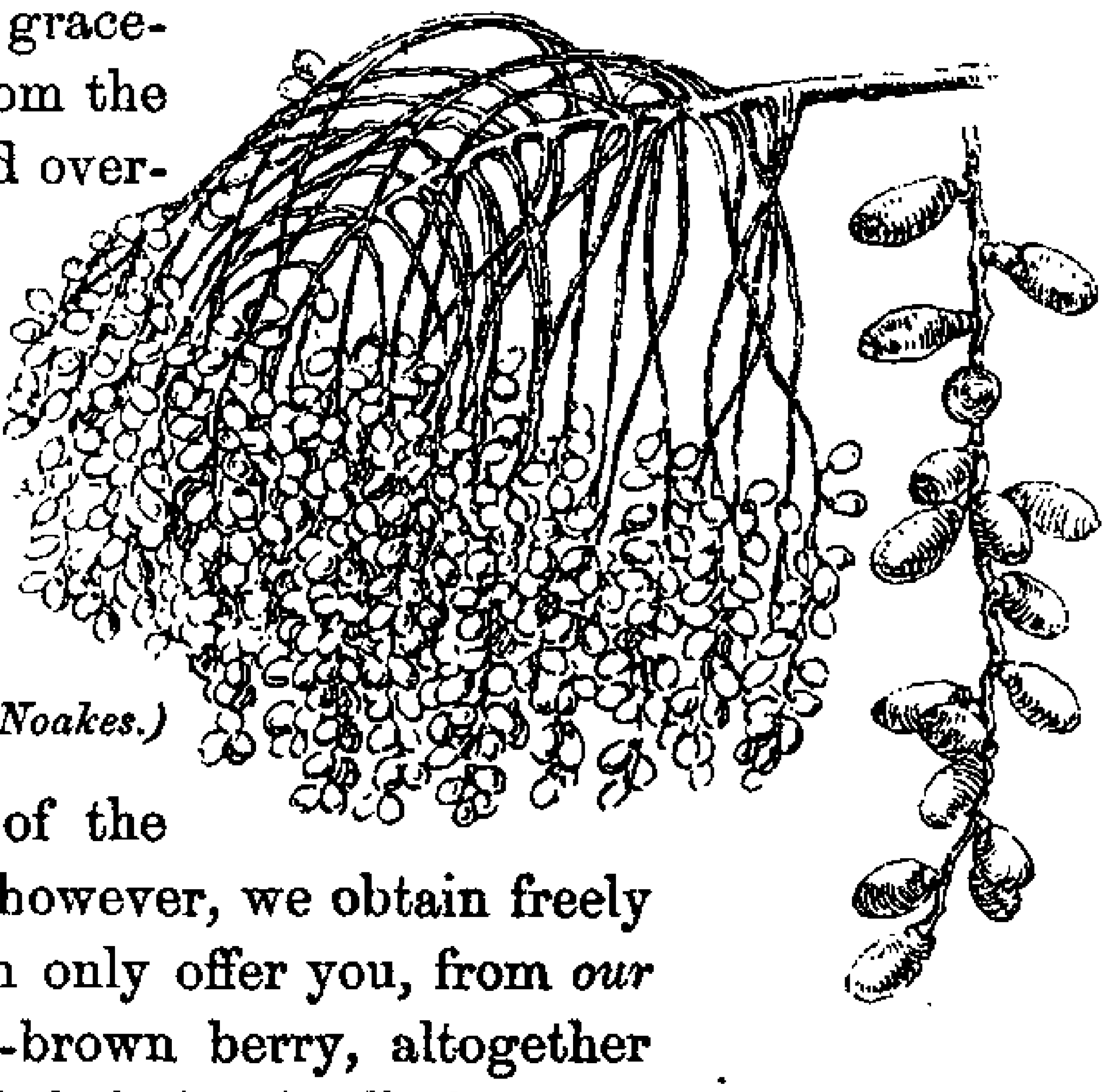
Its uses, like the cocoa's, are numerous. The fruit, which grows in clusters of twelve, sixteen and, occasionally, even twenty on a stem, of which there may be as many as ten upon a tree, is about two-thirds the size of a

cocoa-nut, and contains from one to five kernels, filled with pulp, similar to that of the cocoa, and about a wine-glassful of sweet liquid. These are contained in a hard fibrous husk or shell, and the whole is covered and united by a thick fibrous rind, giving form to the entire fruit.



It is the leaves of this palm, generally called the "*Fan-leaved palm*" which, variously coloured, form those very indispensable requisites, hand punkahs, varying in size from three feet in diameter, used by the bearer for his master or mistress when or where the large punkah may not be available, down to the smaller kind of ten or twelve inches.

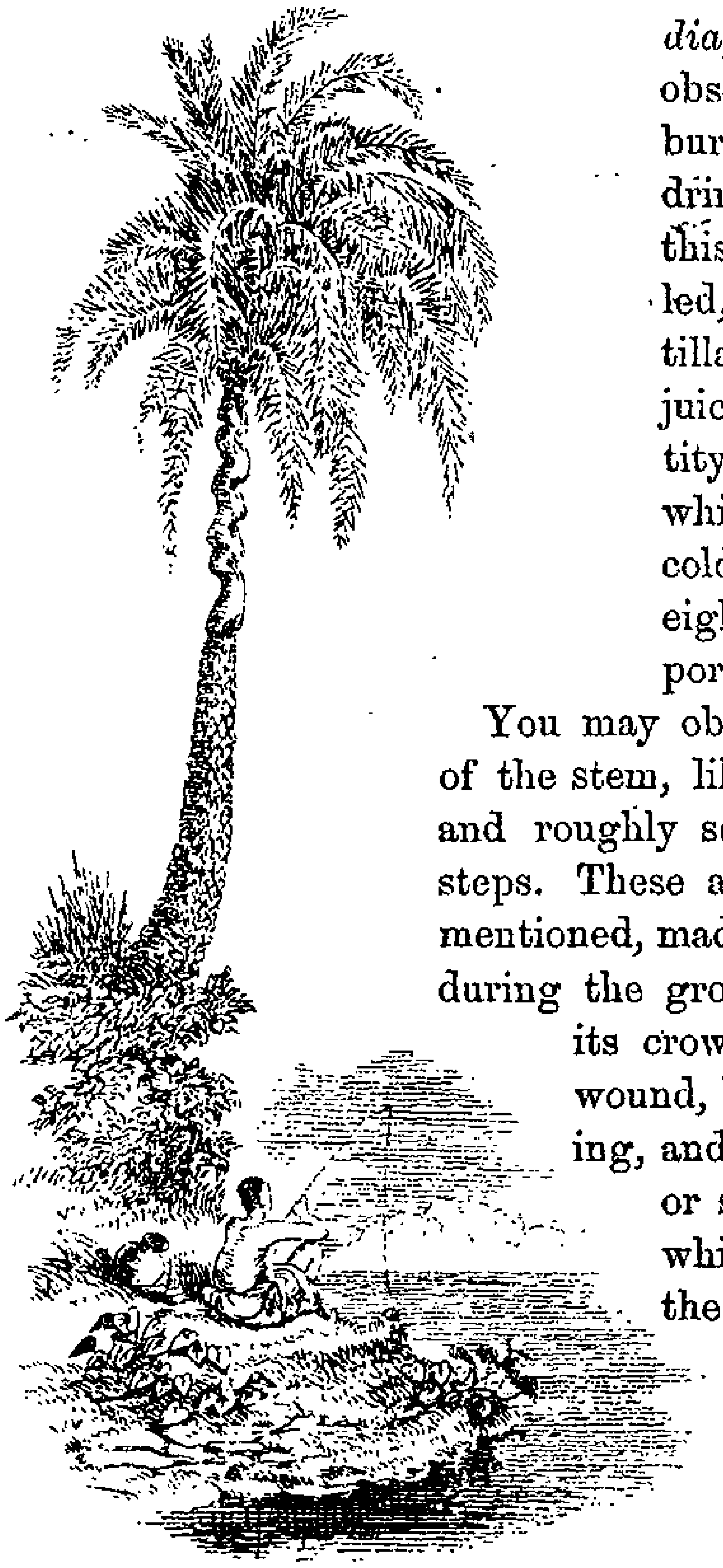
Superior in utility and interest we next have the *Khajoor* or Date—the "palm" of the poet,—"common (says Dr. Griffith) all over India, all soils and situations seeming to suit equally well,"—generally the shortest, the most variegated and luxuriantly graceful of the "feathery palms." Issuing from the ground—sometimes perpendicularly erect—sometimes almost horizontally across the road, as accident, or the presence of water beneath it, may have occasioned, or gracefully emerging in parabolic curve from the bank of the road side or the pool, and overshadowing some humble hut, its appearance and sequestered position might seem to offer a *locale* for the imagination of our poetess :—



"Where stately palm trees, with their feathered
leaves,
Bending as though to bless the favored spot,
Stood in their wonted grace." *(Miss M. A. Noakes.)*

I regret, however, that in place of the famed date-fruit of the East, which, however, we obtain freely and in perfection from Arabia, I can only offer you, from *our* tree, a diminutive, tasteless, purple-brown berry, altogether unworthy of its great name. This inferiority is, I presume, attributable only to the difference of soil, as Dr. Griffith states that he is unable "to point out any distinction between this and *Phœnix dactylifera*, the true date palm" and the invariable 'Palm tree' of Scripture.

The tarree, the "freshening wine" of the date, I need not, more than I have already done, divest of its poetic interest. It is sweet and agreeable, and during the cold weather mornings, when "*khujoor russ!*" forms one of our city cries, appears to be plentifully sold amongst the natives. Though it is not used, like the *túl russ*, or palmyra palm juice, for the yeast of bread, it more than compensates for its shortcoming in that respect by the variety, utility, and abundance of its produce in other forms. The Editor of the '*Calcutta Journal of Nat. History*,' referring to the value of this tree,* as described in the "*Palms of British E. India*," by his friend and colleague Dr. Griffith, observes:—"the *Phœnix Sylvestris*, (Roxburgh,) or *Khujjoor* affords a wholesome drink, 'palm wine,' when fresh. Fermented, this becomes vinegar; fermented and distilled, *arrack*, an ardent spirit, which on redistillation becomes pure alcohol. The fresh juice boiled down affords 1-12th of its quantity of treacle, which again yields ¼ of pure white sugar. Each tree yields during the cold season ten gallons of juice, from which eight pounds of sugar, or an equivalent proportion of spirit or vinegar is obtained."

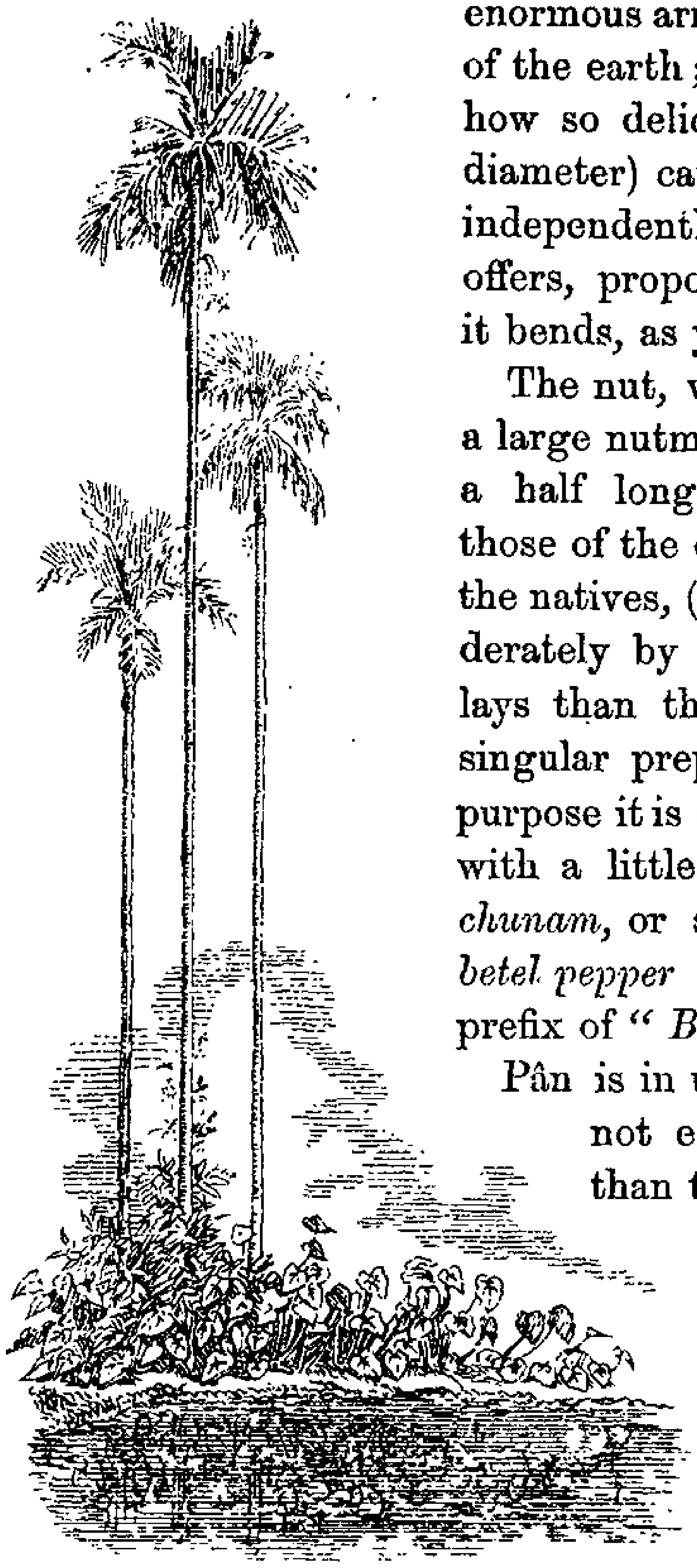


You may observe that the lower portion of the bark of the stem, like the back of the armadillo, is thickly and roughly scaled, whilst the upper is indented into steps. These are formed by the cuttings I have already mentioned, made for the purpose of extracting the tarree, during the growth of the tree and gradual elevation of its crown. This process, this freshening of the wound, being repeated every morning and evening, and generally continued during a whole year or season, will at once account for the depth which the hollows at length assume. On the following year, most probably, when the tree has increased in height, a new surface is exposed about a foot higher up, on the other side of the stem, and thus year after year a fresh cutting is added; so that, supposing this to be continued regularly for any number of years, the age of a tree might be determined by the number of its furrows!

* "Buchanan Hamilton considers it the wild state of the true Date Palm, so much cultivated in Arabia and Africa, and states, that on comparing young plants he had not been able to see the smallest difference except that the Arabian plant was rather the largest and more vigorous."

The Palms of British East India. By Dr. W. Griffith, Cal. Jour. Nat. Hist.

Of far more delicate structure, and rearing its little five or six feathered plume high above the date, is the *Areka Catechu*, the *Soopâree*, or Betel-nut.



Straight as a bowman's shaft, it appears like some enormous arrow shot from the heavens into the bosom of the earth; and you are at times inclined to wonder how so delicate a stem (three or four inches only in diameter) can hold against an equinoctial gale; but independently of the smallness of its head which offers, proportionately, little resistance to the wind, it bends, as you may suppose, like a willow.

The nut, which may be compared to a large nutmeg,—is about an inch and a half long,—grows in clusters like those of the other palms, and is used by the natives, (but much more immoderately by the Burmese and Malays than the Bengalees) in that singular preparation *pân*. For this purpose it is cut into small pieces, one or two of which, with a little *kut'h* or *catechu*, and a smearing of *chunam*, or shell-lime, are wrapped in a leaf of the *betel pepper (piper betel)*, hence, by association, the prefix of "*Betel*" to the areka palm nut.*

Pân is in use amongst all ranks of natives, females not excepted, and with no other difference than that amongst the higher classes it is prepared with greater choice and nicety: aromatics, probably, are added to the ingredients, the enclosing leaf is fastened together with a clove, and the whole is distinguished by the name of *kápoor pán*. To my taste, however, nothing could make it endurable. I once, upon an occasion of ceremony, thought it incumbent on me to taste one presented

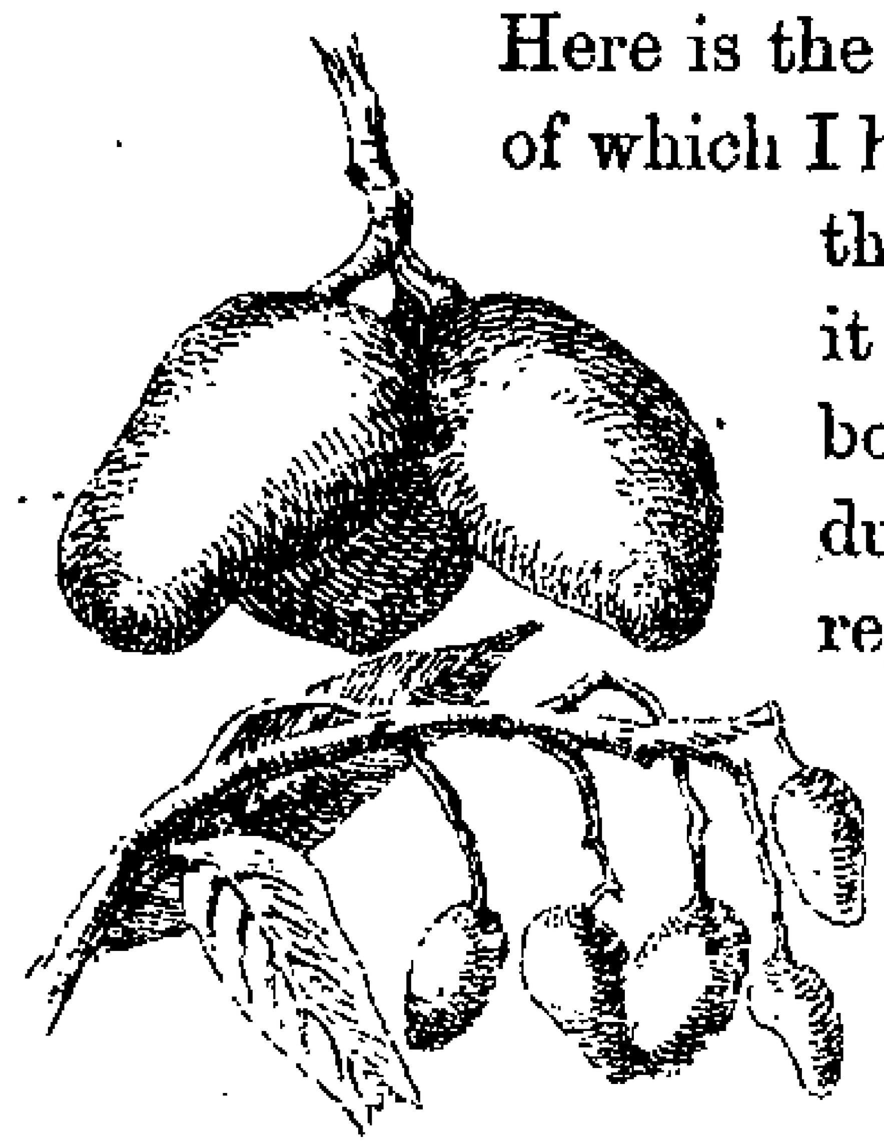
* 1859. The habit of Pân chewing in Burmah, to which reference is here made, is confined neither to rank, time, nor place. It is as inveterate with the monarch on his throne,—and the most refined that ever occupied it—as the peasant in the field. On the occasion of the audience of the late Ava Mission, to which the author was attached, at the Court of Umeerapoora, amongst the most prominent objects in front of the royal throne, were the golden Pân vessels, which upon that and subsequent occasions, appeared to form indispensable requisites to kingly state and comfort.

Of the universality of the practice in Burmah, perhaps no greater illustration could be offered than by reference to the vast quantities of the well known Burmah lacquered boxes, which are to be seen crowding half the shops in the kingdom; the smaller description of which boxes, divided into compartments by trays, are almost exclusively used for the accommodation of the materials used in the preparation of Pân.

me by a Hindoo noble, and was glad to know that its presentation, according to native etiquette, permitted my immediately taking leave.

The nut of the soopâree, when charred, forms one of our finest dentifrices, whilst the use of pân acts as a destroyer of the teeth.

——Let me tantalize you no more—as you cannot eat cocoa or betel nuts, it is time I should offer you something of a more edible character.



Here is the far famed *Mângo,* to a repast upon twenty or thirty of which I have known persons who have sat down and thought themselves moderate! By the most moderate, however, it is generally eaten freely, for despite the terrors of boils, which popular belief, at least, attributes to indulgence in this fruit, its moderate use seems to be regarded as innocent and wholesome.

Delicious as most persons esteem the mango, I have met with those to whom the very odour of it was offensive. The variety of flavor, however, in this fruit, is very remarkable; and I know of none, consequently, upon the first choice of which so much depends, whether it be regarded as a delicacy to be desired, or a thing to be loathed. Variety in the mango extends also to size and colour. I think it is the Malda mango which I have frequently seen arrayed in blooming suit of red, green, orange and yellow; and in reference to size,—whilst one kind (the Bombay) is so diminutive as sometimes to weigh but one or two ounces, another, termed the *pucka-mitta,* is known to weigh about two pounds: but I am informed that the latter kind are of little value. The stone of the mango occupies about one half the bulk of the fruit, and as the pulp, which is soft and yields a coloured gelatinous juice, adheres firmly both to the stone and skin, the aid of knife and fork or spoon, are requisite to adapt it to the dessert table. Let me not forget, however, that the fame of the mango is not confined to the dessert; though, indeed, if London folk, as I observe, travel all the way to Oude for a *king's sauce,* you will hardly require to be told of mango *pickle, preserve,* and *chutnee,* with which all are familiar.

Consulting my own taste, there are none of the Indian fruits which I would prefer offering to your notice before those which now, pendent in a ponder-

ous bunch of precisely one hundred together, present themselves to your view—

" Plantains, the golden and the green."

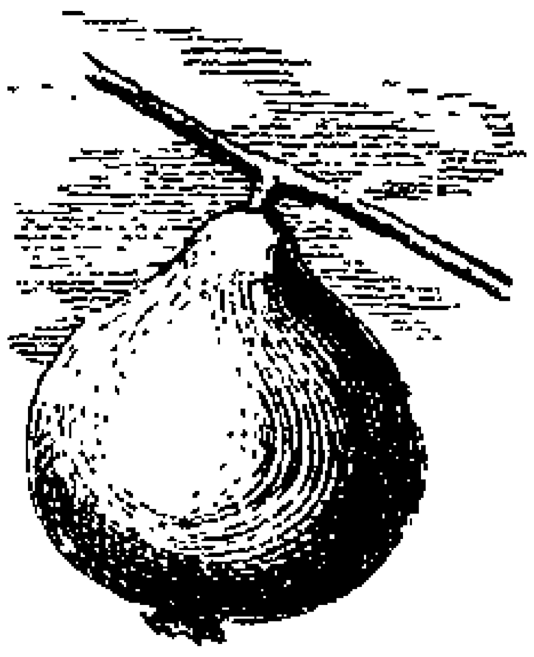
The tree, with its large, massive, and bright green leaves, which, like the cocoa's, droop in graceful bendings, and spring nearly all from one centre, realizes another of those characteristic and distinctive images which from our earliest years have interested the mind by their association with oriental scenes; and here form so pleasing and prominent a feature of our Indian picturesque. The natural form of the leaf, as you may observe in those which are young and strong, is a solid, unbroken mass from the root to the point, whilst the outer, older, and consequently more dry, have been shaken by the wind into shreds resembling the foliage of the cocoa-palm.

The *Plantain* of the East, and the *Banana* of the West-Indies are so far identical as to be but varieties of the same family. Mr. Speede indeed says, that the sort eaten here as a fruit should more properly be called the banana, but as we have it on the authority of Dr. Royle that both the plantain and banana " must be natives of *Asia*," there can be no reason I presume why we should deprive the former of its independence. Baron Humboldt, in referring to the culture and amazing productiveness of the plantain and banana, of which he speaks indiscriminately, says, " It is to be doubted whether there is another plant in the world which in so small a space of ground produces such a mass of nourishing substance," and adds a calculation that " the amount of nourishing substance obtained from a banana ground is as 133 to 1, when compared with the growth of wheat, in the same space; and as 44 to 1 of potatoes." Though he here refers to the West Indies, the estimate, I am told, is applicable to the East.

This valuable and most substantial fruit comes to perfection in about eleven months. It is, throughout, a mass of firm, sometimes mealy, sweet pulp,—both in scent and taste not altogether unlike a ripe pear. The tree, bearing but one flower, large, handsome, massive and purple, yields, therefore, as I said, one immense spire of fruit, and is then cut down. Reproduction takes place

from a shoot, which, when the old plant is cut down, has obtained the height of four or five cubits, and yields fruit some three or four months afterwards.

Of these there are nine principal kinds. The description generally preferred is a small variety of the *Champa*, termed *Cheena Champa*, but in my estimation that called the *Mutámân* is by far the finest. Another, termed the *kuch-kêla* ("raw plantain") which is very large, hard and acid, is used as a culinary vegetable. The body of the tree, and the flower, also, are cooked into curries. The leaves are extensively used, medicinally, as cooling applications, or dressings, and, by the buttermen and others, as wrappers to their various wares.



Here—

" On its slender twigs, low bending,"

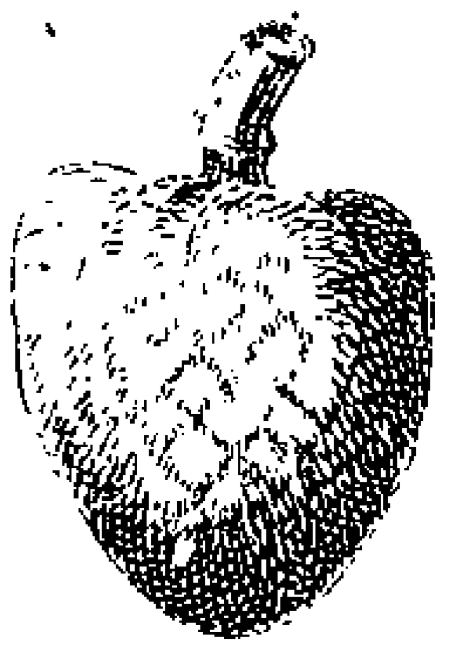
we have the *Pomegranate*—" full of melting sweetness." On fully ripening it bursts and discloses a large quantity of seeds which are " surrounded by a juicy sub-acid pulp," and presents an appearance which has afforded an imaginative Hindoo writer a poetical figure by which to image the teeth of beauty. Mr. Ward, in his interesting work on the Hindoos, furnishes us with a picture of the "Daughter of Brumha," translated from the 'Shiva poorana,' which he says may serve as a just description of a perfect Hindoo beauty. Of course Mr. Ward means an *ideal* beauty.—"This girl was of a yellow colour; had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large, like the principal leaf of the lotus; her eye-brows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckoo; her arms reached to her knees; her throat was like that of a pigeon; her loins narrow like those of a lion; her hair hung in curls down to her feet; her teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a goose." !

Now it is only just that I should mention my belief that the pomegranate imagery is meant to portray no more than the beautiful hue of healthy gums, and not the scarlet tint of the pân ingredients! However, if without the vulgar aid of prosaic commentary, you are incapable of appreciating the charms of this exquisite elephantine damsel, there must be a want of taste *somewhere* —and it rests between you and the poetical author of the 'Shiva poorana.'

The pomegranate does not grow to perfection in Bengal, but like the grape is brought to Calcutta by the ruddy looking Ufghan travelling merchants, who may be seen about that corner of the Burra Bazar, which seems to represent Cabool and the Punjâb. The bark of the root of the Pomegranate tree is, I believe, one of the most powerful astringents known in medicine, and hence an invaluable vermifuge.

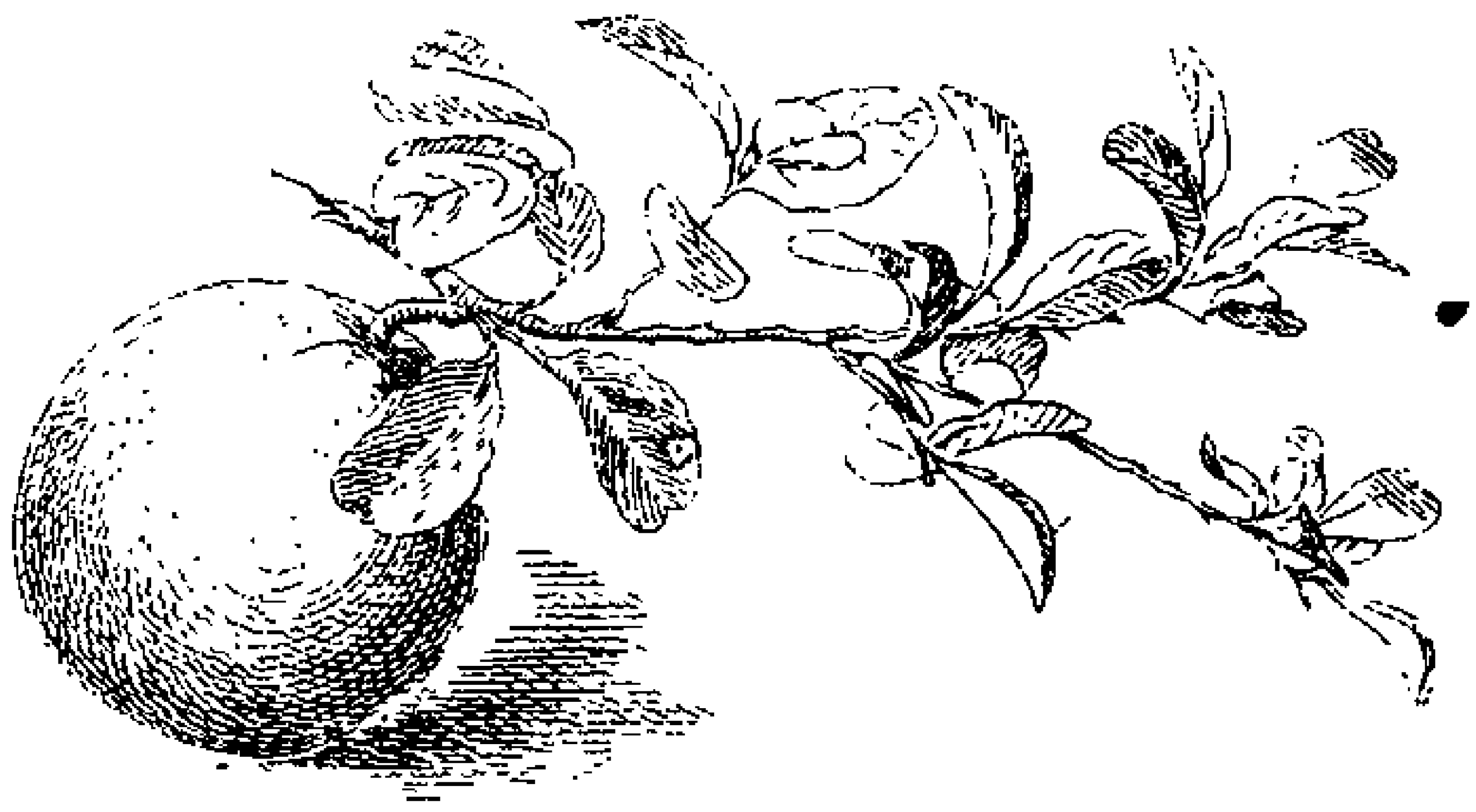
This is a very favourite fruit, called by some "Sweet-sop," but commonly known by the general designation (being but a variety) of the *Custard Apple*, containing a great quantity of seeds, covered by a soft rich pulp of exceedingly pleasant flavour. Indeed, it may be considered one of the finest fruits we possess.

The *Bullock's Heart—Noona Ata*, or salt apple, called also the netted custard apple, is a coarser and less acceptable fruit of the same genus.



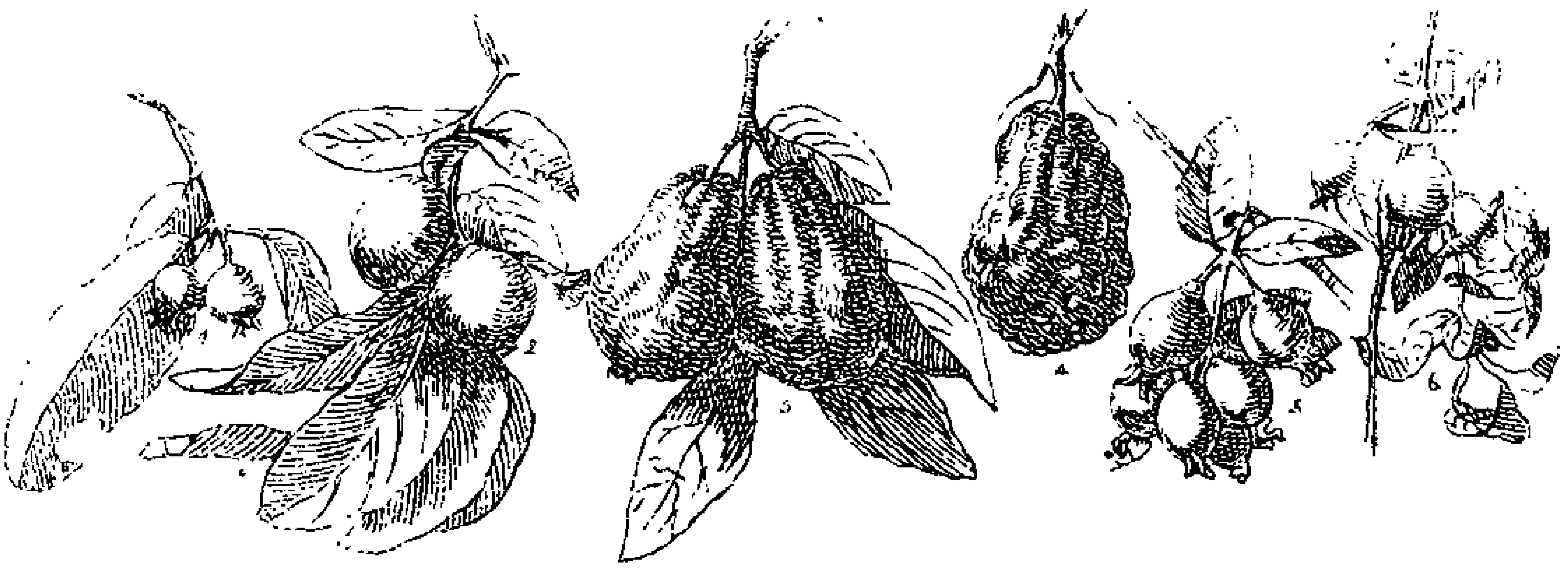
We have here another amongst the most highly esteemed productions of our Indian Orchard,—the *Shaddock*,—*Pump-lenuse* or *Pampelmous*, (from the French) commonly termed the *Pum' ee' low*,—the largest of the orange tribe. When thoroughly ripe, being very juicy and of an exceedingly agreeable sub-acid flavor, it is generally a great favourite. The flowers—which resemble the orange blossoms used on bridal occasions, and are not unlike those of the *Bél*, with which the Hindoo women decorate—

> "Their dark flowing hair on some festival day,"



are of chaste white, and scent the whole air around them with the most delightful fragrance.

The *Guava* is a fruit which, to foreigners in general, time alone renders at all acceptable, if it ever become so. To a newly arrived European, the

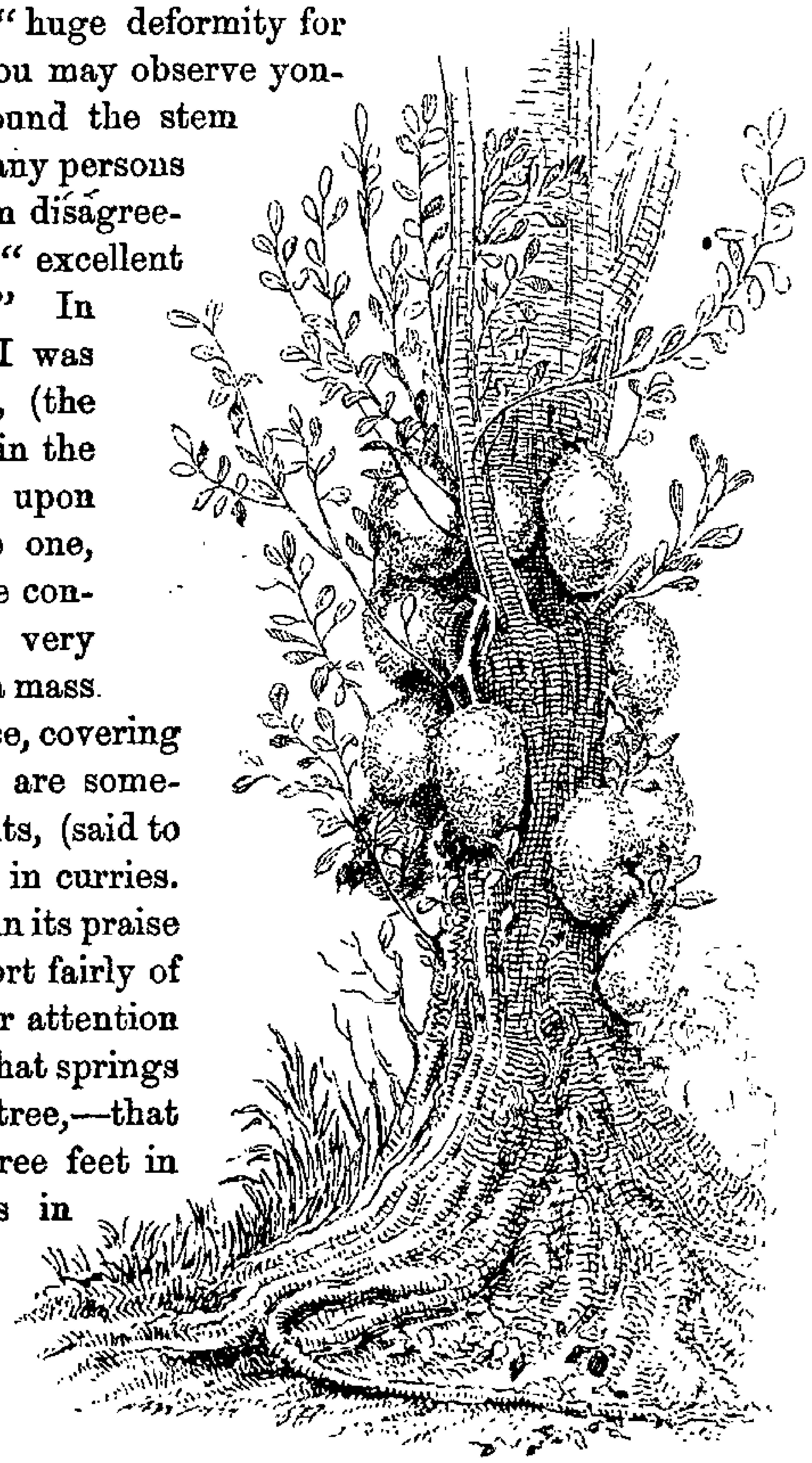


taste, even if the strong odour, which is positively forbidding, has allowed him to go so far, seldom has any charm. One, however, of the many

varieties, the small West-India or strawberry guava, is said to be "extremely delicate in flavour;" and another, termed the *Patna Lal Peeära*, I do not, myself, think unpleasant, but whether I should have said so on my arrival in the country, may be a question.

Whatever its merits as a fruit, however, I should not omit mentioning that for *jelly* the guava is in high repute.

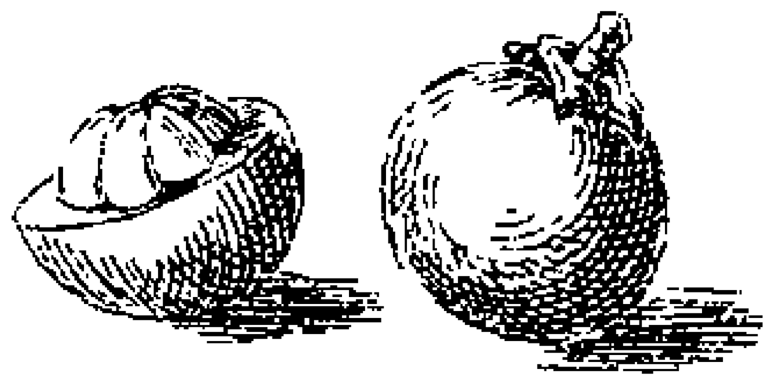
———Ambrosia to wild hyssop,—the Arabian fig to a hedge-sloe—or a citron grove to a tannery, is, however, as the guava to the *Jac Fruit!* This ponderous production—this "huge deformity for the lap of" Pomona, which you may observe yonder clustering in numbers round the stem from which it springs, is by many persons held to be, not only free from disagreeable odour and taste, but of "excellent and approved good quality!" In order to the assurance that I was not influenced by prejudice, (the offensive odour lying chiefly in the thick coating or skin) I was, upon an occasion, induced to taste one, but the result proved only the confirmation of my dislike and very lowest opinion. It is filled by a mass of slimy, pulpy, sickly substance, covering the seeds, which, I may add, are sometimes roasted and eaten as nuts, (said to resemble chestnuts) or cooked in curries.



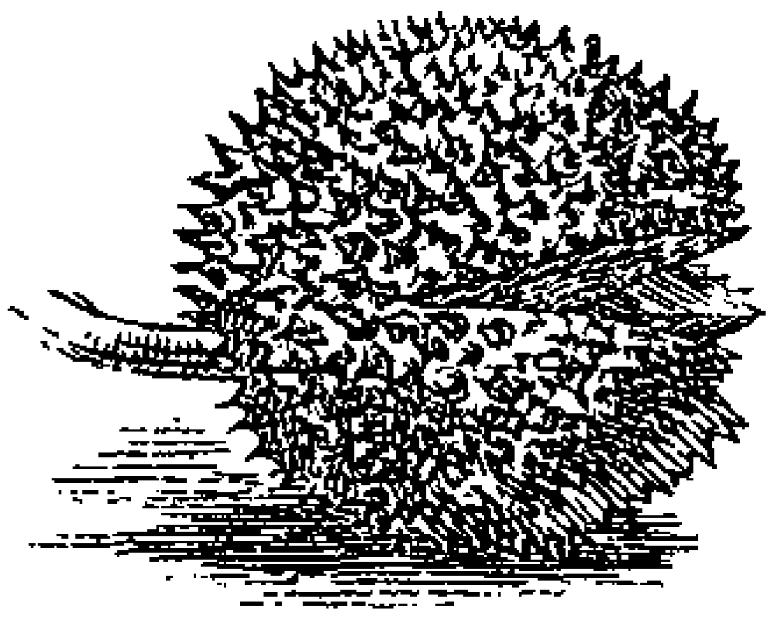
As, then, I can say nothing in its praise as a *fruit*, let me at least report fairly of what claim it may have on your attention as a *curiosity*;—and if a fruit that springs *directly from the stem* of the tree,—that occasionally attains nearly three feet in length, and seventy pounds in weight, be no curiosity, then Gulliver himself must dwindle into a mere everyday traveller and truth-teller. But this is not all;—a more singular circumstance connected with it is, that the finest are said to be produced from the roots, beneath the surface of the ground, where their presence is detected by the cracking of the earth, and the odour arising from the fissure!

Strong in all contrasts with the last, here is one, I think, amongst the sweetest—though not the most wholesome—of the Indian fruits—the *Leechee.* Upon removing the outer and singularly rough and roseate coat, the fruit presents the appearance of an immense pearl, or moonstone, your only disappointment in which is upon finding the seed occupy more than two-thirds of the entire bulk, which is about that of a small egg-plum. It was originally from China, but is now fully naturalized to India. When ripe its appearance is exceedingly rich and beautiful.

Though procurable only as a rarity in Bengal I may here mention a fruit of which I am strongly reminded by the flavor of the leechee, and to which the generality of travellers and writers, when describing Eastern fruit, seem to agree in rendering pre-eminence—the *Mangosteen.* The Mangosteen is a native of the Eastern Isles. Its size is that of an apple, and the flavor of the pulp, which is contained in a thick rind, I can only compare to a combination of that of the mango and the leechee. It certainly merits a great deal, if not all, that has been said in its favour, but never having been so fortunate as to visit the Archipelago, my knowledge of the Mangosteen has been confined to a few specimens lately brought round, by a friend, on board one of the eastern steamers.

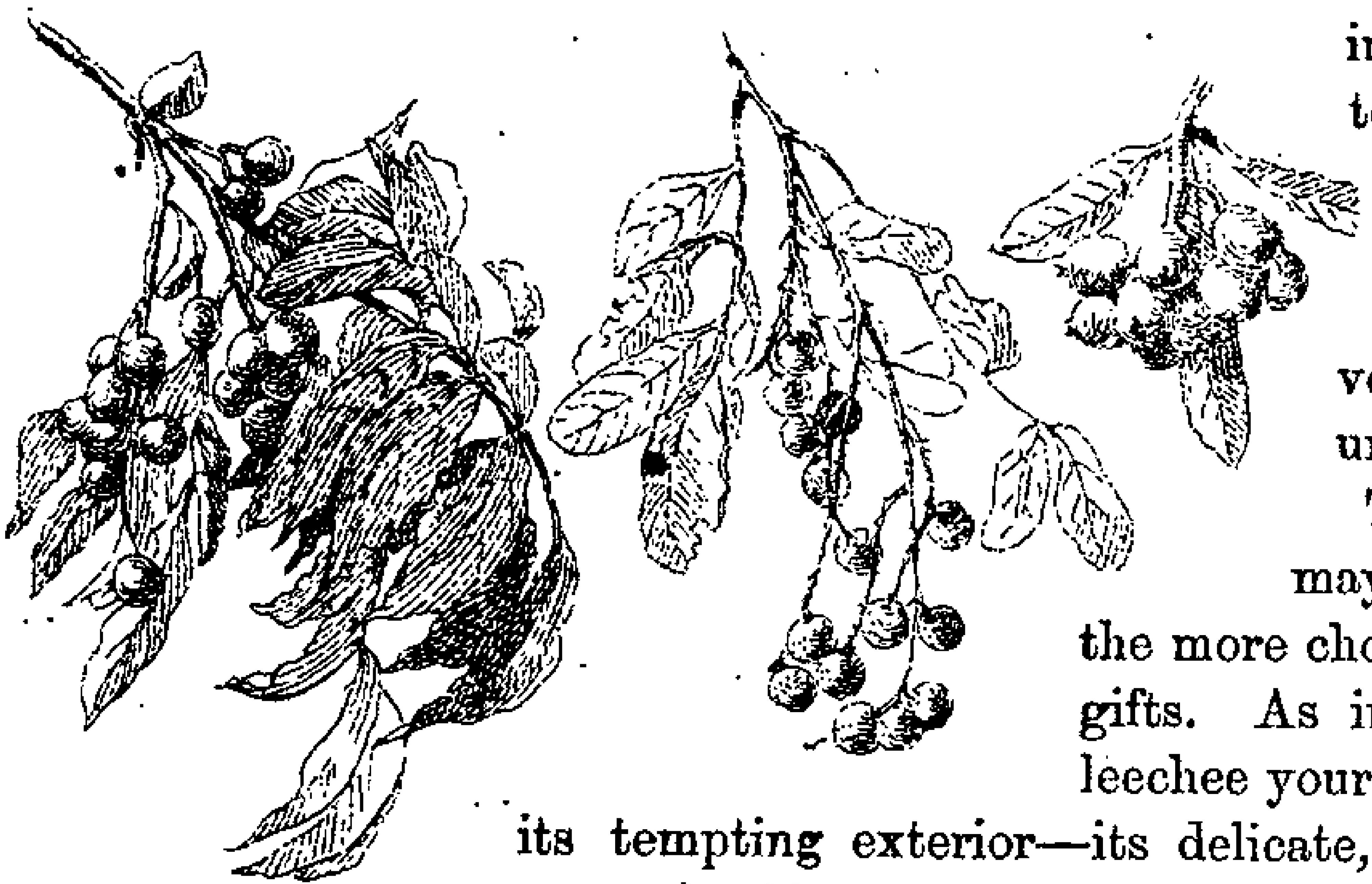


The mention of this fruit reminds me of another, native of the same soil, which has notoriety of a far different character. I have exhausted comparison in speaking of the *Jac*—and can only say that if all I have heard of the *Dorian* be true, it as far overtops the Jac in repulsive offensiveness as that fruit does the guava! Imagination itself can hardly go further!—Yet those who have eaten of the Dorian assure me that, once tasted, its repelling odour is forgotten in the flavor of a "delicious custard!"—For myself—regarding the nostrils as surely the sentinels to the palate, as the palate is to the stomach, I confess I should not feel inclined to encourage any breach of discipline.



Judging by the dried specimen of the fruit (which, when over ripe, bursts, as you here see it) one might conceive that Nature herself had clothed it in a *chevaux-de-frize*—a fence of spikes, in order to warn off the venturesome and the curious. It is hardly too much to say of it that it might form an efficient military caltrop, which would not only *gall* by its points, but *stifle* by its odour!

The *Longan* or *Ansphull,* (known also as the wild leechee) (1) and the *Wampee,* (2) are fruit of somewhat the same character as the leechee, though in every way inferior to it. A good wampee, however, which is of an agreeable acid flavour, is by no means unacceptable.



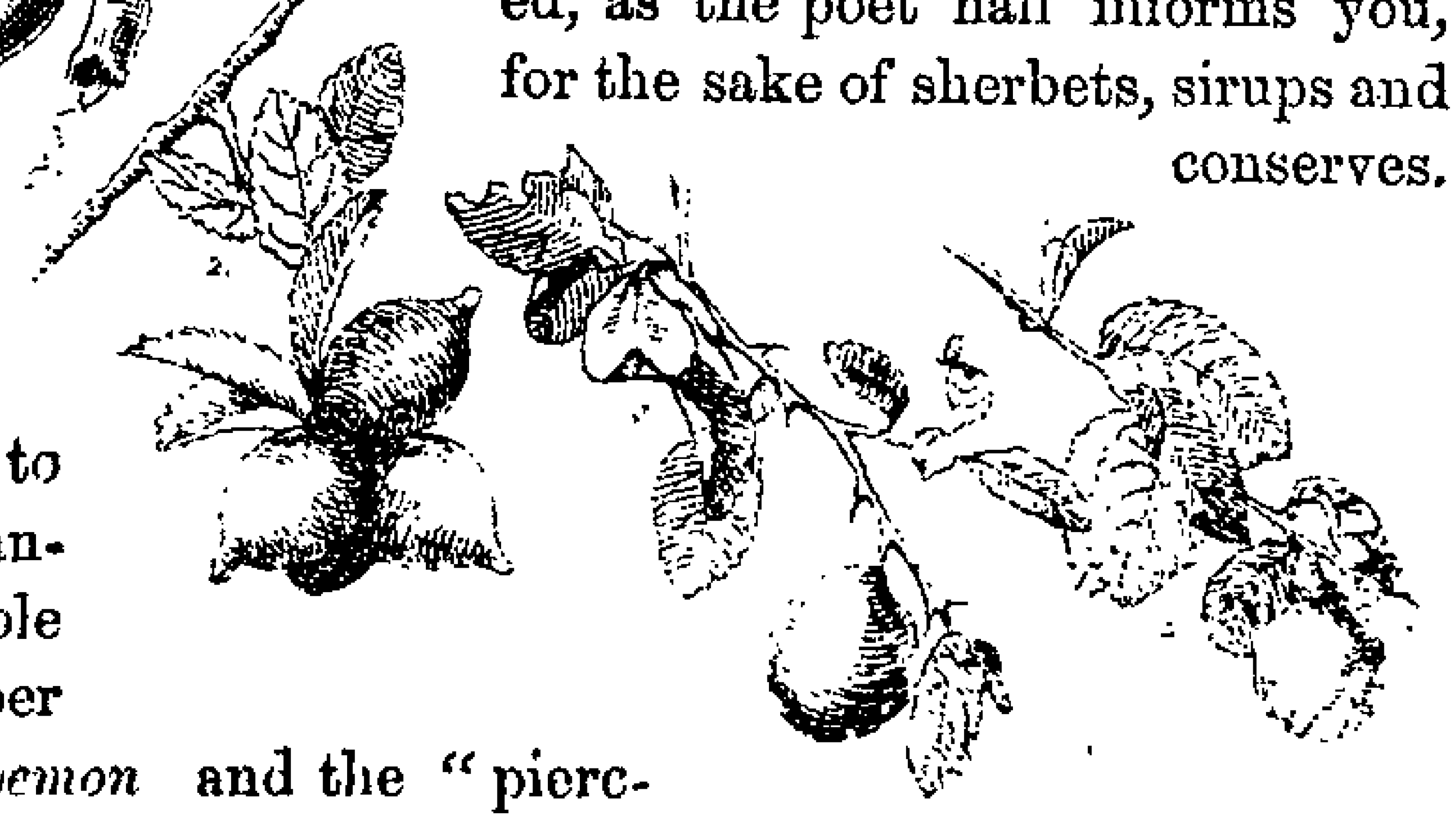
The *Loquat* also (3), may be classed with the more choice of our Pomona's gifts. As in the case of the leechee your only regret is that its tempting exterior—its delicate, velvet-like orange coat, should cover so small a quantity of fruit—the stone occupying full two-thirds. The Longan, Wampee and Loquat are about the size of a large cherry, and were all originally from China.

Here, carefully enclosed in its loose great coat, is a little fruit, by no means ill-flavoured, which some persons have dignified with the name of *Gooseberry.* It is the *Tiparree,* a species of winter cherry, which, beyond the circumstance of its being of the form and dimensions of the gooseberry, can no more be compared to that fruit than to the grape.

Let me not forget the

> " Spreading tamarind that shakes,
> Fanned by the breeze, its fever cooling fruit."

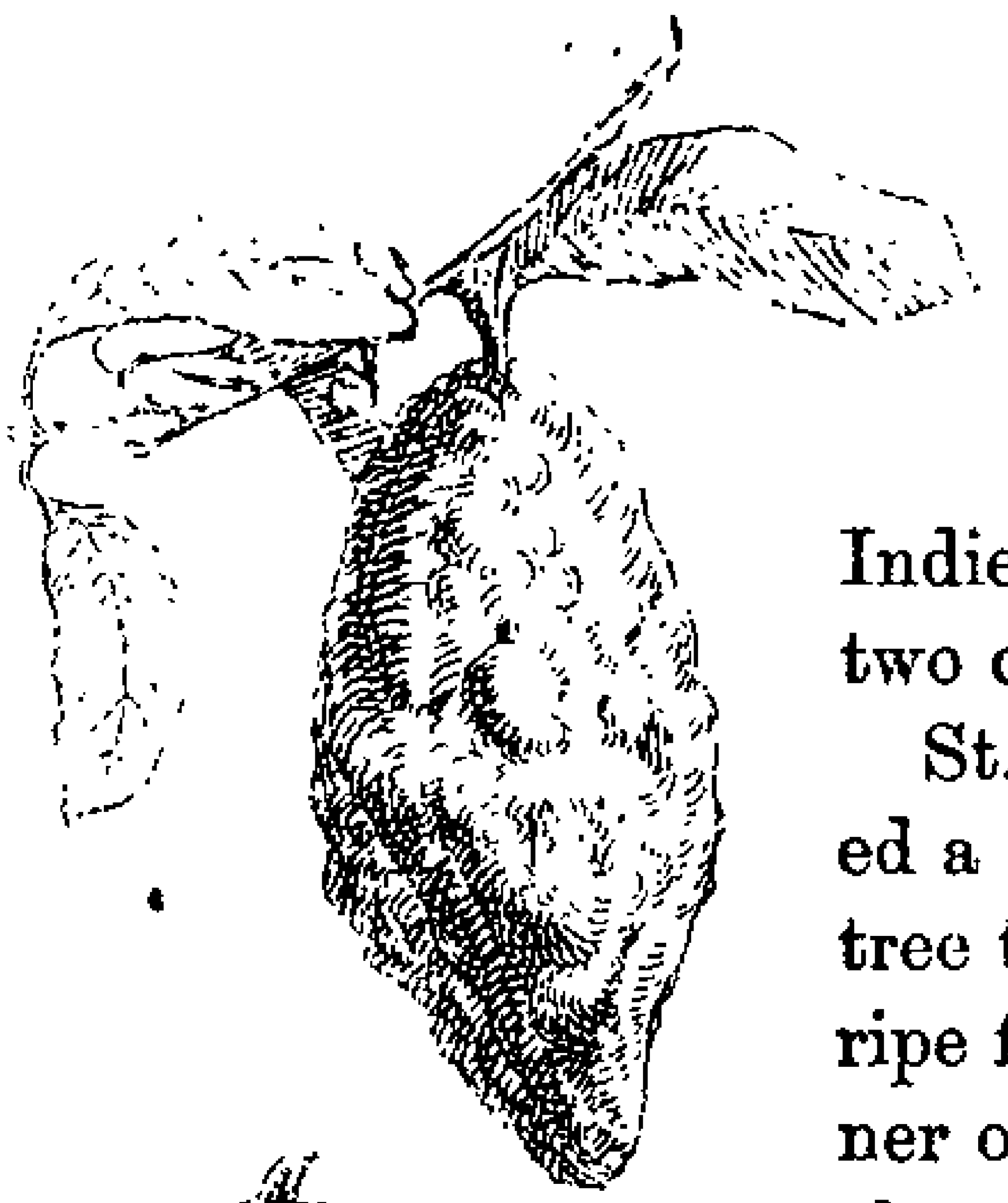
which, pendent from its beautiful, delicate, but vast foliage, is gathered, as the poet half informs you, for the sake of sherbets, sirups and conserves.



Neither must I omit to notice the valued companions alike of the revel table and the sick man's chamber —the fragrance-giving *Lemon* and the "piercing lime." Both are plentiful and cheap, and grow

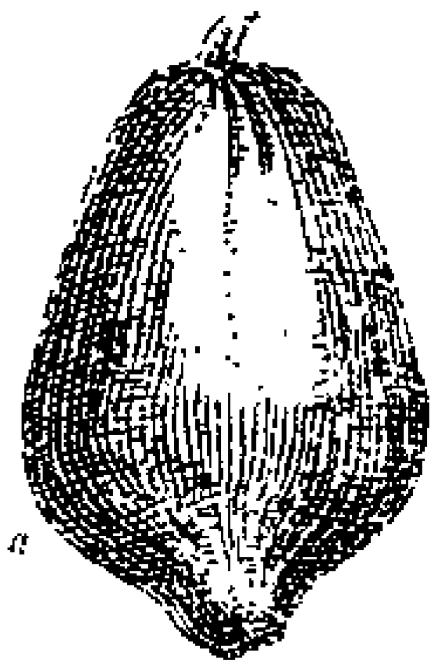
to perfection even in Calcutta. The acid of the lime is much sharper than that of the lemon, and the form of the fruit is smaller and rounder.

The fragrant *Citron*, also, brilliant and rich in its coat of gold, and which, if titles belonged of right to beauty, might claim that of king of limes, or queen of lemons, attains to a very large size here, and forms an esteemed preserve. The juice is, of course, used for lemonade.



Yonder very singular palm-like looking tree is the celebrated *Papaw* or *Puppia*, common alike to the East and the West Indies, it being matter of dispute to which of the two countries it originally belonged.

St. Pierre, in describing Virginia as having planted a seed which in three years became a Papaw tree twenty feet high, might well say "loaded with ripe fruit." You may observe them, after the manner of the cocoa nut, clustering round the crown of the stem to the number of a hundred together.



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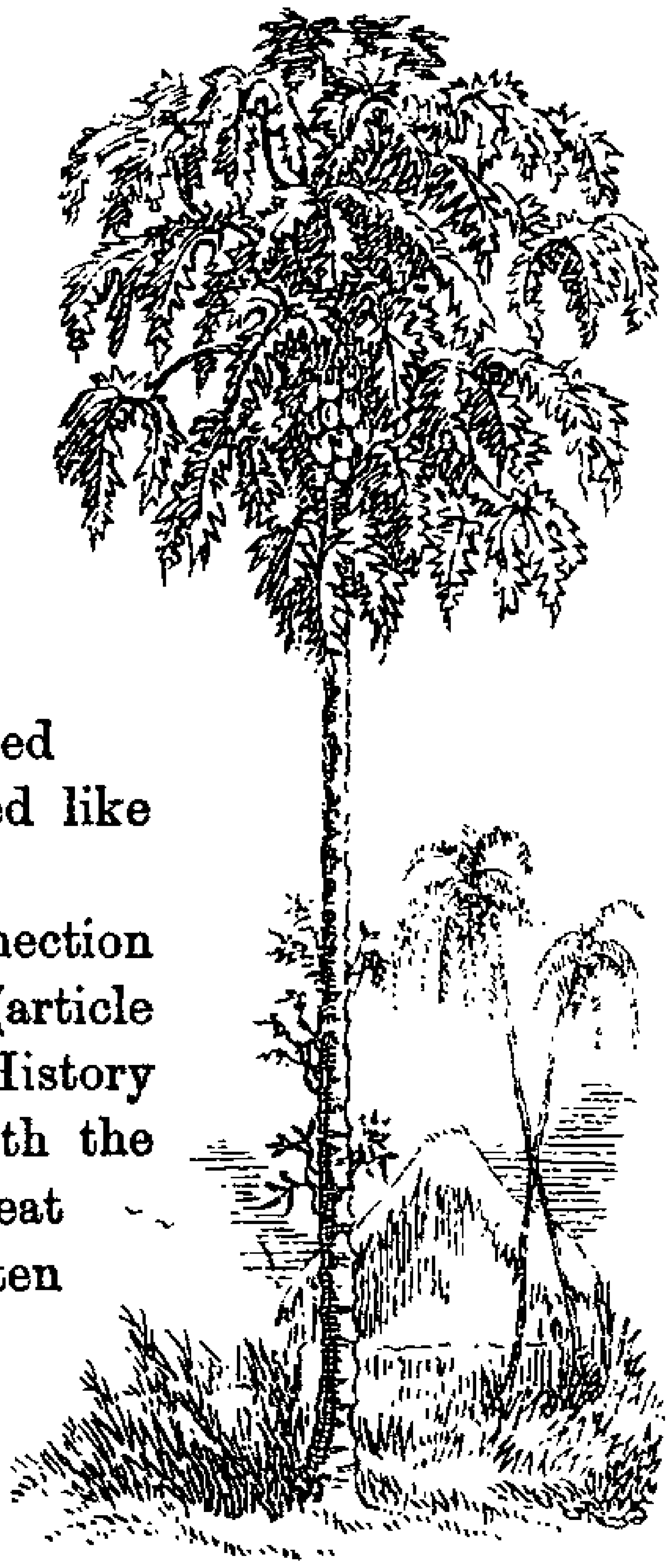


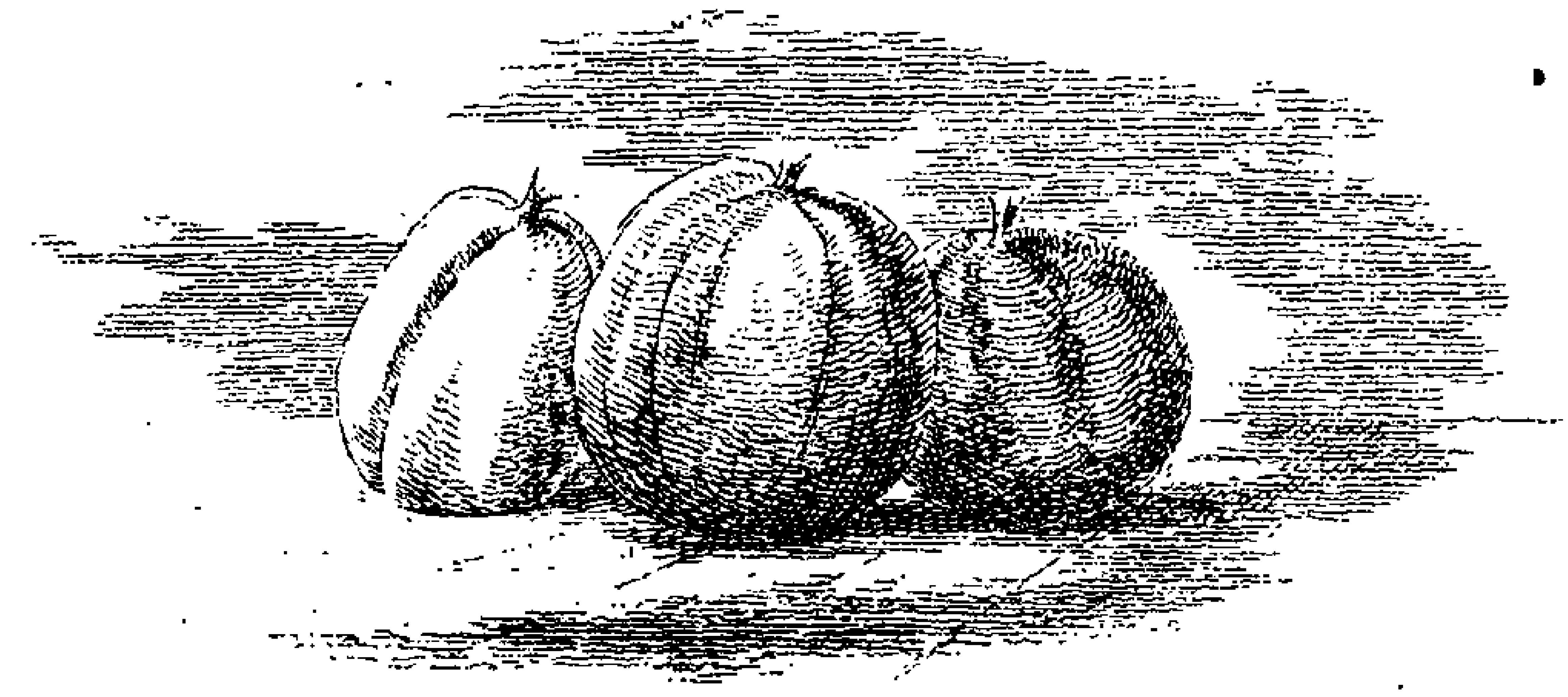
The fruit, (a.) which on being cut open resembles a melon, is by many persons held in high esteem, and when allowed to ripen on the tree is very sweet. Here it is eaten raw, sometimes with the addition of sugar, but in the West Indies is said to be "boiled and mixed with lime juice and sugar, or baked like apples."

The most extraordinary circumstance in connection with this tree was first mentioned, says Murray, (article *West Indies)*—by Brown, who, in his Natural History of Jamaica, states that "water impregnated with the milky juice of this tree makes all sorts of meat washed in it very tender." That "eight or ten minutes steeping will make it so soft that it will drop in pieces from the spit before it is roasted, or turn to rags in boiling."—Further, it is declared by other travellers, "that old hogs and poultry, which are fed upon the leaves and fruit, however tough the meat they afford might otherwise be, are thus rendered perfectly eatable, and excellent too, if used as soon as killed, but that the flesh soon passes into a

state of putridity." The very vapour of the tree is said to "serve the purpose; it being customary in Barbadoes to suspend the fowls and meat from its trunk, to prepare them for the table."

This extraordinary property—attributed to the *fibrine* in the juice, (discovered by a celebrated French Chemist,) "a substance that had previously been supposed to belong exclusively to the animal kingdom," is well known here, though not applied to the same extent. Meat is rubbed with the milky juice of the fruit, and small portions of the fruit itself are occasionally cooked with meat curries with the same object.

As to *Melons*, though several varieties of the sweet kind are known to cultivators, we meet with but two in our Bazars. The first, Khurbooza, (1) is commonly, whether correctly I cannot say, termed the Musk Melon *(Cucumis*



Melo), and the second, the Phootee (2) *(C. Momordica.)* The latter, Dr. Voigt says, is, when young, a good substitute for the common cucumber; when ripe, after bursting spontaneously, it is eaten with sugar, and considered little inferior to the Melon, and very wholesome. These, together with the Turbooz, or water melon, (3) are of course chiefly eaten during the hot season, and in common with most other fruits in the Calcutta markets, are very cheap.

Least amongst our garden offerings I have to name the *Jumrool*, or Malay Apple (1)*—the *Byur*, or common native hard green plum (2)—the *Golab Jâmun* or Rose Apple (3), the *Alligator*, or *Avocado Pear* (4), and the *Bél* (5).

Of the first, I can only say it is of marble whiteness and polish, but, though juicy, and esteemed for its "thirst killing" coolness, of little or no flavour; of the second that it should, I believe, be shunned by persons of less delicate habits than ploughmen or blacksmiths; and of the third that a crushed handful of rose leaves and a little sugar would be nearly as acceptable. Its odour is its chief recommendation.

The Alligator pear looks tempting on the bough, but its looks belie it: I can liken it only to a soft raw vegetable, which requires salt and pepper to

* See page 152.

make it palatable. Thus prepared, I have heard it compared to an English melon. In the West Indies it is eaten with lemon-juice and sugar, or pepper and vinegar. The *Bél* or thorny Bengal quince, is of an agreeable odour, but partakes of too sickly a flavour to be a table-fruit. Dr. Roxburgh, however, speaks very highly of it, as being much esteemed for its nutritious, warm, and cathartic properties, and it is, indeed, obtaining a wondrous repute in medical estima-

tion and the treatment of dysentery and various disorders of the digestive system. With the addition of tamarind, it appears to be much used and esteemed for sherbet. There is another fruit, bearing some degree of resemblance to this, termed the *Kut'h-bél*—or wood apple (6)—which is in use only amongst the natives, and in little estimation even with them. It contains, when ripe, a sub-acid pulp, which before maturity is excessively acid. In this state it is occasionally converted into chutnee, or cooked by the natives as a vegetable. The little beads which you may observe worn by the palkee bearers round their necks, are drilled from the shell, in which, like the cocoa, the fruit is enclosed.

With these I may also name the *Kumrunga,* (1) a five celled and very acid fruit, much esteemed for tarts;—the *Kuronda,* (or corinda) (2)—if of this country, a deep purple—but if the China description, a pink and white berry, used, when not quite mature, for the same purpose; when ripe it is of an agreeable sub-acid flavor;—the *Toot* or Mulberry, the introduction and cultivation of some better variety of which would repay the trouble;—the *Punydla,* or Paneola plum, (3) a small pulpy, but very

astringent fruit,—rendered palatable, however, by being rubbed between the hands;—the *Jámoon,* or Java plum, (4) an astringent sub-acid blackberry, occasionally prepared for the table by being covered with salt and well shaken between two plates;—the *Umra* or Hog-plum, (5) an acid fruit, used only in curries;—the *Phulsa* or Grewia, (6) a dark purple coloured little berry;—the *Atta Jám* or Olive, (7) and *Julpaee* or Native Olive, (8) which three latter fruit are seldom seen—thought of—or esteemed.

The kuronda, I may mention, makes a delicate jelly, and, from greater delicacy of flavour, is preferred to the mango for the stewing of mango fish. *En passant*—the fish to which I have just alluded (termed by the natives *tupssee mutchlee)* is supposed to have taken its English name from the circumstance of its coming to market—to net, I mean—in the season of the mango-fruit.

With respect to European and many other foreign fruits, I may state, generally, that very few will grow in the plains of Bengal, and only with care and as rarities in the hills and other parts of Hindoostan. The Orange, however, is abundant, and excellent in Sylhet, and the northern parts of India, the Calcutta markets having a plentiful supply in the cold season. Grapes also, which may with great care be produced even in Calcutta, though their flavour hardly repays the trouble of rearing them, are abundant and superior in various parts of India. The spots most celebrated for this fruit are Asseerghur, and certain other places, as Sultanpore in Oude, &c. Dehlee, and its vicinity, with the whole of the north-western provinces, yield a large supply of the common grape of Europe and the long grape of Persia,—the latter containing but a single seed. These rival in taste, and much exceed in size, the best grape of England, and altogether may be pronounced as a fruit reaching to very considerable perfection, with less care than is bestowed on the culture of it in other countries.

It is, I believe, easy to obtain grapes, wrapped in layers of cotton, and packed in baskets sent from Cabool. They come to hand in a very fresh state, but must be eaten immediately, as they rot on exposure to air. Conversing with the present Umeer of Cabool, Dost Muhummud Khan, when in Calcutta, upon the rich productiveness of his country, he referred with peculiar pleasure to the perfection and the abundance of its grapes,—a thousand bunches of which, he assured me, were procurable for six or seven roopees. He intimated, however, that the kind brought to Hindoostan was not the real Cabool, or Kandahar grape, which was too delicate to be brought so far, but an inferior description from the borders.

Of late America has supplied us with both apple and grape, brought in ice, and when first opened out, fresh as if just from the tree: like the grapes from the north-west, however, neither will keep long after exposure.

Then have we—

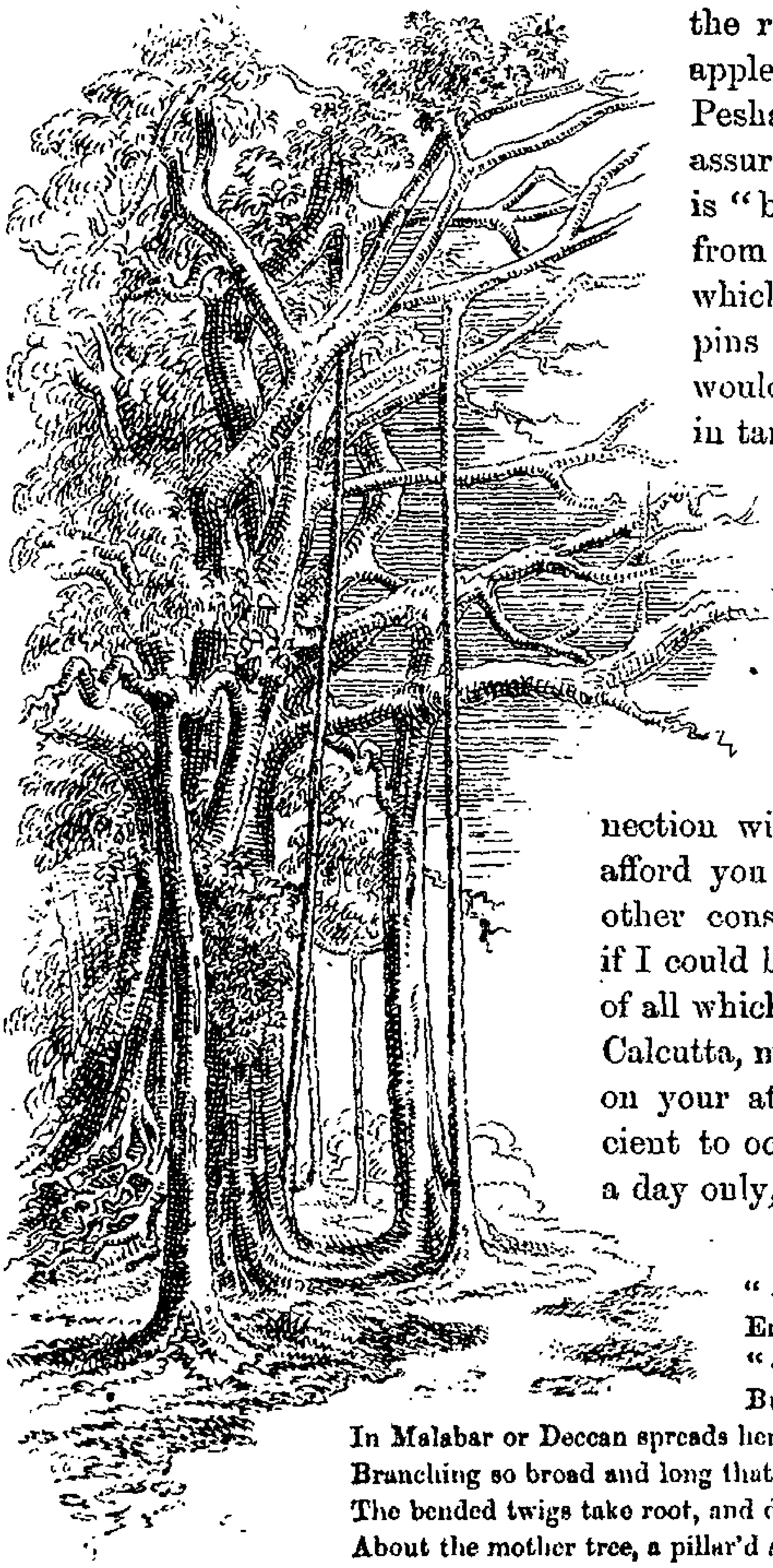
> "——the pride of vegetable life, beyond whate'er
> The poets imaged in the golden age"——

the *Unnunas* or Pine Apple, which grows to such perfection, although said to have been much neglected in India, and is so plentiful and cheap in our markets, that I might, without much impropriety, have named it amongst the fruits belonging to the soil. It is said by Botanists to have been originally indigenous to America, and carried thence into Africa and Asia. The fact, however, of its being found in western Africa, growing wild and profusely in unfrequented spots—shooting most vigorously—yielding fruit abundantly—assuming all the character of a native, and even sporting into varieties strikingly different from the appearance of the supposed original plant, has given rise to doubts on this point; but as almost as much is said by Dr. Royle in reference to its wild profusion in Ceylon and Burmah, and other parts of the East, and *he* appears to see no reason for doubting its being "exclusively an American family" the question has probably been set at rest.*

As to the encouragement met with in the naturalization of foreign fruit, and the possibility of our obtaining many more than we do, I may mention that in the Honorable Company's Botanic Gardens at Saharanpore, of which Dr. Royle was superintendent, were cultivated the *Peach, Nectarine, Apricot, Plum, Pomegranate, Grape, Apple, Pear, Quince, Mulberry, Fig, Almond,* and *Walnut!* To these, as procurable from the soil, I may add the *Raspberry* and *Strawberry,* the last being brought to great perfection nearly all over India, but is not seen in our market. The peach, now naturalized to all

* "I have seen them growing wild on the shores of the Arracan group of Islands; and Jimmy says—'Oh Papa! in Singapore they are so big—immense! and, oh my! so delicious! and then when you cut them, so juicy that they fill the plate with juice; and so cheap!'—But for all they are so cheap they are so *big* that the Chinese cut them in four, and sell them in quarters." *Note from private correspondence.*

parts of the country, and the fig, though only of a small kind, are obtainable in the Calcutta bazaars. The apple is said to succeed well in the southern parts of India, and to be excellent at Bangalore and in Tirhoot; and, although small, of a good quality in most parts of northern India. None, however, of these ever make their appearance in our city markets; but, as I have said, we have of late been indebted to the American ice speculators for a very fair supply of this fruit, which is sold at the rate of about eight for the roopee. Dr. Royle states that apples "are remarkably fine at Peshawar and Cabool," but a friend assures me that the Cabool apple is "but a poor affair at best." That from America is the codlin, of which, with your nonpareils, pippins and russetings, you at home would only condescend to partake in tarts and dumplings.



We have, perhaps, yet leisure for a brief glance at a few of the productions of the soil, which, as I before observed, from their oriental character, and connection with domestics, will be sure to afford you some interest. If time and other considerations permitted more—if I could be your companion in a survey of all which, even in a small circle around Calcutta, might be seen with equal claims on your attention, we should find sufficient to occupy you during a stay of not a day only, but a month.

I would indeed lead you

"————————through the maze
Embowering endless of the Indian fig."
"————Not that kind for fruit renow'd,
But such as at this day, to Indians known,
In Malabar or Deccan spreads her arms
Branching so broad and long that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High overarched, and echoing walks between;"*

(*Par. Lost.*)

* The Bur or Banyan.

—thence through the jungle of that "giant grass" the Bamboo, the grace and richness of the foliage of which is, I think, unsurpassed. I would conduct you, not only through the wild beauties of the jungles, with their "rich tapestry"—"those splendid creepers, which hang their fantastic wreaths upon every adjacent bough," as Miss Roberts observes, but, upon more cultivated, though not not more prolific ground, take you a florist's tour.

Here, though I cannot say whether Thomson is correct when he declares our Flora to be of "richer sweets," it may be admitted that she is of "bolder hues" and bolder figure also. Indeed, nearly every blade and leaf of vegetation appears to be on a gigantic scale—lending great effect and beauty to a distant appearance, but detracting from the sense of enjoyment on nearer approach. In the delightful, sequestered little nooks and retreats of our native land, we love to stroll, to loiter and recline,—whilst here, the impulse appears rather to advance in quest of what distance pictures as more enticing.

With respect to the flower garden, however, I will not venture beyond my depth. I am no botanist or florist, and fear to enter a field with which I have no familiarity. You will not believe that this arises from an indifference on my part to that which is so beautiful in nature. Some of my dearest recollections are associated with flowers and flower gardens; for, independently of their own claims to regard, they are associated with *you*. The very names of snow-drop and of crocus—

> "The daisy, primrose, violet darkly blue,
> And Polyanthus of unnumbered dyes.
> The yellow wall flower, stained with iron brown;
> * * * *
> Anemonies, auriculas; enrich'd
> With shining meal o'er all their velvet leaves;
> And full ranunculus', of glowing red"—

seem connected with my thoughts like household gods, but, as before observed of even the *realities* here, there lacks that feeling of homeliness which can distil from them, as it were, the aroma, the spirit of their sweetness,—and hence you will not be surprised at what I have already told you of the little attention they receive.

It is not that "—— the garden with its many cares" demands personal toil to ensure success:

> "———————no works indeed
> That ask robust, tough sinews, bred to toil
> Servile employ ———————"

could hope to find many willing labourers amongst the European community of Calcutta. The services of native gardeners, who, though possessing no taste or judgment of their own, are, like the native artizans generally, ex-

cellent tools in European hands, are obtainable at four* roopees per month. Sometimes these men may be found not only with a knowledge of the *English* names of the plants and flowers in the garden, but sporting their familiarity with the *Latin*, which they have picked up, probably, during servitude in the Honorable Company's Botanic Gardens!

So, then, it is, that though European exotics may require a little care in their rearing, the general immature state of our flower garden must be referred to other causes than either want of hands or incapacity of soil, for we are assured by the author of the 'Hand-Book of Gardening' that he has "never known a bouquet not to be procurable in any one day of the annual three hundred and sixty-five."

That we have no lack of flowers, be they of what kind they may, an evening's stroll, at the proper season, would sufficiently evidence; for here, even within the city, may be seen large shrubs, if I may not call them trees, of various kinds, little else than a mass of luxuriant bloom, imparting a richness to the scene, which, remembering the little trouble they cost in their culture, would shew you that our Hooghly's banks are not to be regarded as *least* in favour of Flora's possessions.

Amongst the orientals, those flowers that yield a powerful odour are generally the most esteemed, and of these the most remarkable, such as the *Bélchampa*, *Moulserrie* and *Gundraj*, (species of Jasmines) are perfectly white,—a peculiarity I believe attending the majority of highly scented flowers. By the Hindoos white flowers are used upon occasions of shrâds,—yearly ceremonies performed in remembrance of deceased relatives, and those which are both white and fragrant are particularly devoted to the worship of *Vishnoo*, who is "regarded as the household god, being worshipped on entering a new house, and at all times of family or domestic misfortunes."† Flowers of all kinds are used upon occasions of marriages, both amongst Hindoos and Muhummudans, and enter largely into the ceremonials attending the worship of several of the Hindoo deities.

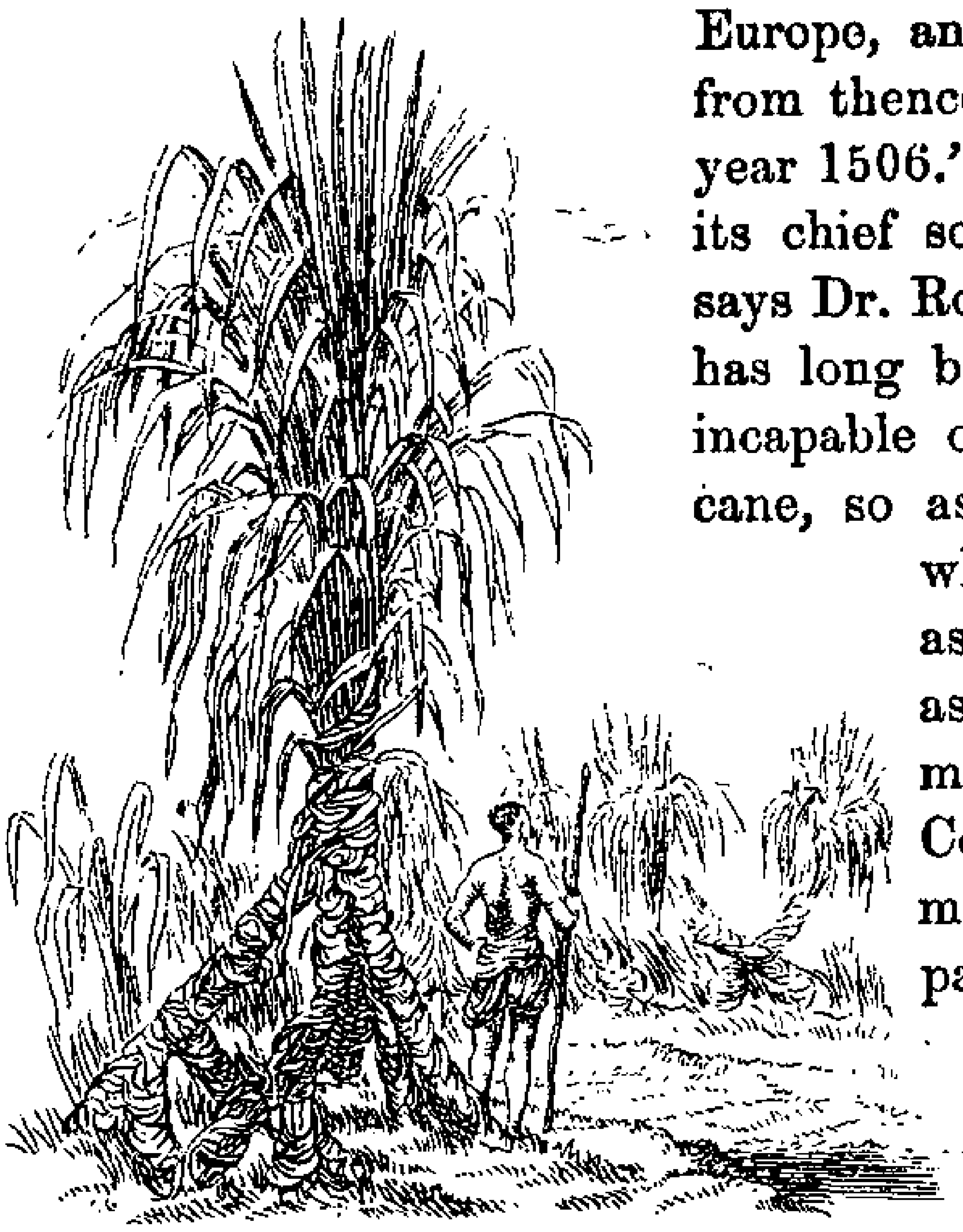
But let us return to what I may be permitted to term our domestic and nursery plants.

The first presenting itself, the *Sugar-cane* is an article which I might deem it superfluous to do more than name, but that, until lately, little, I believe, has been known amongst domesticated folks at home of East India Sugar; a circumstance not a little remarkable when it is considered that it was orginally and strictly a native of the east. In the words of Dr. Royle—"one of the ancient productions of India,—early known to the nations of

* 1859. The increased cost of food during the past hapless two years has of course occasioned an advanced demand for salaries. Five or six roopees, at the present time, is the more probable expense of a Mâlee.

† "Anglo-Hindoostanee Hand-Book." *Art. Hindoo Deities.* Thacker and Co., Calcutta.

the west, and to the Greeks four or five hundred years before the Christian Æra.—The Saracens introduced the sugar-cane into Sicily and the south of Europe, and the Portuguese into the Canaries, from thence it was taken to Hispaniola in the year 1506." Thus you see the West-Indies owes its chief source of wealth to the East.—" Yet" says Dr. Royle, indignantly "that country (India) has long been supposed, and still is so by many, incapable of manufacturing the product of the cane, so as to compete with those countries to which it has so freely given this as well as many other of its natural riches,— as rice, ginger, indigo, tamarinds, the mangoe, the orange and lemon tribe. Coffee, cloves, nutmeg, cinnamon, and many others have also been derived from parts of Asia."



As to quality, Dr. Royle adds— " Samples of East India Sugar sent to this country have been pronounced equal to any from the West Indies."* But, be it remembered, East India Sugar is not confined to the produce of the cane. The Date tree, as I have already mentioned, yields a large quantity of sugar, though of a less esteemed kind, and sells at the present day at one fourth less. At the time Dr. Roxburgh wrote, one hundred thousand hundred weight of Date sugar was made annually in Bengal.

Of Sugar, then, the produce of the soil, and preparation of its people, we have, of course, as many varieties of kind and quality as are met with in that of the West Indies, and which vary in the market from seven to fourteen roopees the mun or maund: in more homely, or readily comprehensible language, from about 2*d*. to 4*d*. per pound.

Two of our staple commodities, *Rice* and *Indigo*, may here be allowed to claim a moment's attention; and though we cannot, either in saddle or howdah, traverse the swampy lands of the one, or, inhaling the freshness of " incense breathing morn," and charmed by the sounds of bulbul and the wild dove, ruralize through the plantations of the other, we have at least our little specimens of the plants, and must appeal to imagination for the remainder.

Paddy, or rice in the husk, of which we are informed by Dr. O'Shaughnessy there are only two species known, is stated to be so numerous in the variety of one of those species (the *Oriza sativa*, or cultivated) as to justify a

* Essay on the productive Resources of India, by J. F. Royle, M. D., F. R. S., &c.

Hindoostanee adage which says,—"*dhân, pân, Rajpoot, bé t'hikana*"—that is—paddy, pân and Rajpoots are without limit or bounds. In order to test, to a certain extent, my informant's assertion in respect to this multiplicity, I made note of a few names from dictation—and here they are:—

Sâljhat,	Ujin Shah,	Kâlâ hanrah,	Dhoolee,
Pepraśâl,	Hiwut,	Urkooch,	Kâlâ sâl,
Gheesa,	Bâlum,	Murissal,	Hât'h punjaree,
Aousa,	Puntras,	Koolmoo,	Selut,
Bénа phoolee,	Cheena Sukkur,	Râmsâl,	Kâlâ Rutee,
Moonghee,	Sela,	Râbnah,	Mooeepulla,
Rundouée pâgul,	Meeghee,	Bâukooe,	Meghnât,
Boldar,	Leta pona,	Jalarungee,	Bora (2 kinds).
Soojee mookee,	Moselut,	Jutta Koolmoo,	
Pâutee,	Somra,	Kalundee,	

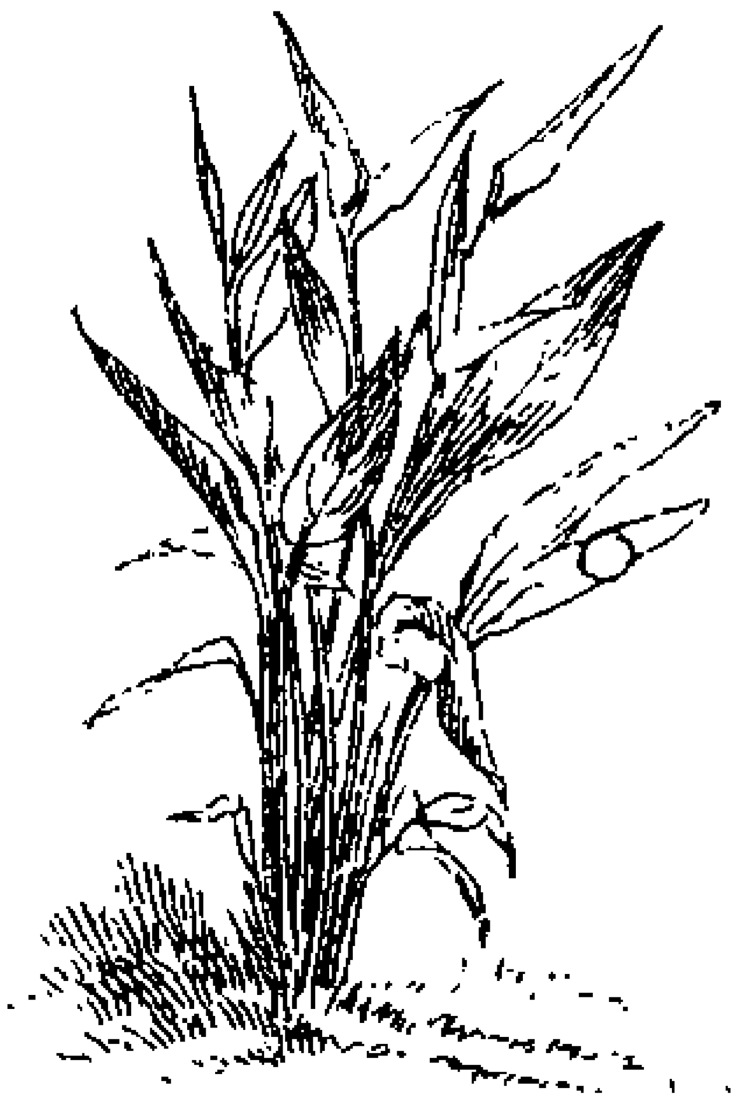
Enough, you will say, to satisfy all doubts.* Amongst other distinctions however, in reference to this grain, are two which consist in the mode of preparation. The one is termed *Sidhâ* or *Bhoonjwur* and the other *Arwur* or *Atâb*. The first, previous to threshing, is parboiled and dried, either by means of fire or the sun, by which the process of threshing, or I should rather say pounding, is rendered more easy, and there is less waste of grain. It is for this reason —chiefly I believe—that the description of rice selected for Bhoonjwur is the large coarse-grained kind, which if dry is apt to break in the threshing. The other, Arwur, is threshed in the dry state. Throughout India, Bhoonjwur, or Sidhâ, on account of its cheapness, is almost exclusively eaten by the natives, who think it lighter of digestion than—and preferable in flavour to the other, which, though it be more nutritious, they consider heating. The operation of parboiling has the effect of rendering the grain large, coarse, and generally somewhat dirty in appearance. When cooked it has a peculiar tint, and where the operation of parboiling and drying has been either over-done, or done carelessly, there is combined with it so highly disagreeable an odour as to render it offensively forbidding. Europeans prefer the Arwur, *fine* or *table*-rice, as it is commonly termed, and of that kind named *Bénaphoolee*, the grain of which is small and exceedingly white. It sells in our markets at 2 Rs. 8 annas the maund, or mun, whilst the former may be obtained for one Roopee four annas, or little more than one farthing per pound !†

* 1859. In a paper just brought to the notice of the author, written by Raja Radha Kant Deb, and published in the Transactions of the Agricultural and Horticultural Society of India, is a list of 119 kinds of Paddy cultivated in the district of the 24-Pergunnahs. Of the 38 varieties above enumerated only sixteen can be identified as included in the list just referred to.

† 1859. This of course refers to the condition of things which existed prior to the Rebellion, during which the price of this important grain, of the two kinds here spoken of, rose from Rs. 1-8 and 2-8 to Rs. 2 8 and 4-8; and now, at its close, (December) amounts to Rs. 3, and 5-8; per mun respectively.

As to Indigo, though it claim no other connection with domestics than its use by the poor washerwomen at home, yet being one of the chief productions of the soil, and a very interesting one, this brief glance at it may not be greatly out of place. Permitted but a little scope indeed, I can, in my

own feelings at least, find for it a strong connection with domestic matters; for, bearing in grateful remembrance the delightful health-reviving sojourn which I made under the roof of my respected friends Dr. and Mrs. R ——— of Bowsing factory, the subject seems as naturally associated with the course and with the happiness of domestic life, as hawthorn with Christmas, or may-pole, ale and cider with a "Harvest Home." Indeed, with any hope of a fair season, I know of no stationary life in India more agreeable than that of an Indigo planter; and, certainly none, if we consider how much distance from city or stations throws the planters upon their own resources, more calculated to foster and invigorate the affections of domestic ties—



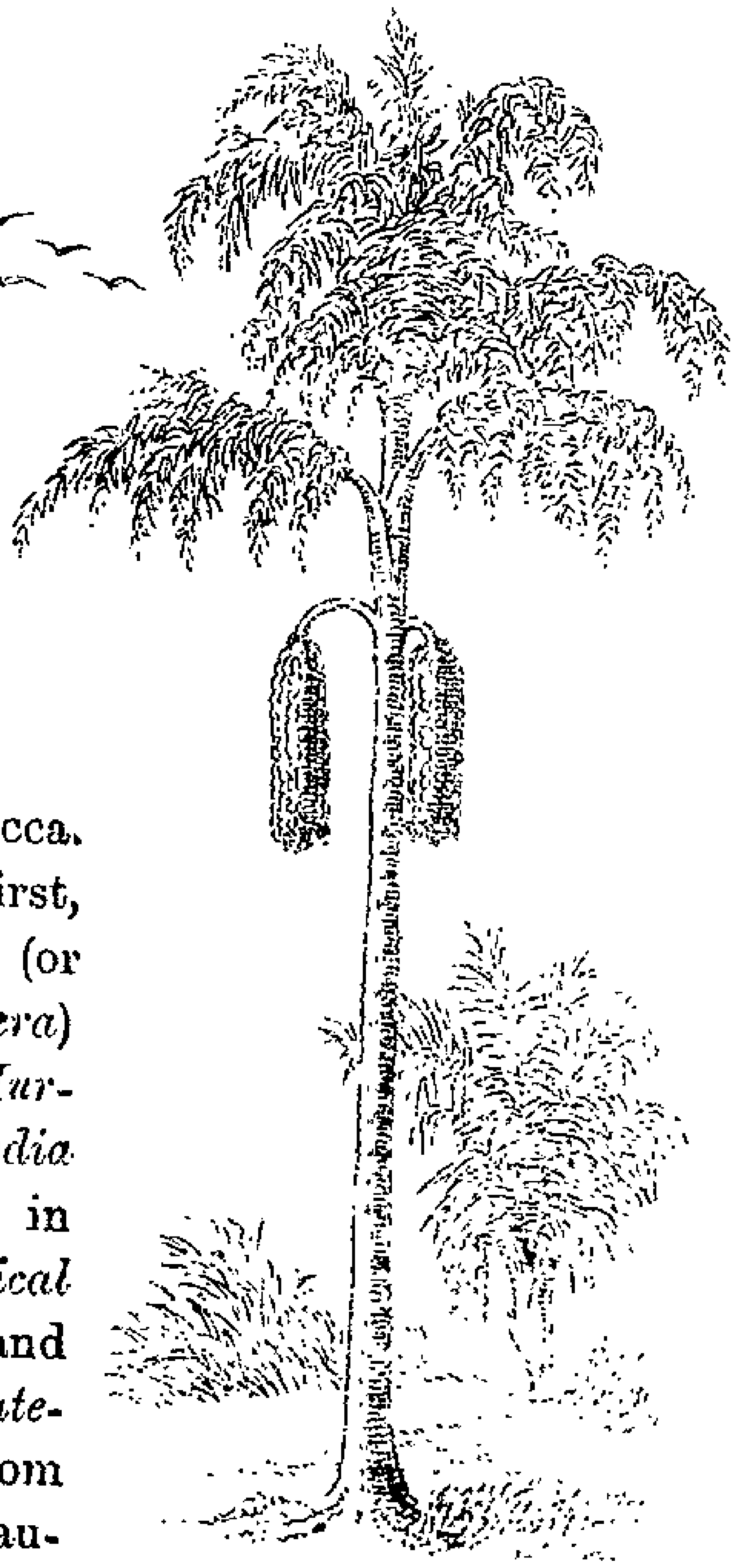
"With all the social offspring of the heart."

Not less interesting is the sick man's prop and infant's help, the gluten yielding *Arrowroot.* It is the *Maranta Arundinacea* of the West Indies, which was brought to great perfection here by the late Mr. D. W. H. Speed of Aleepore. Since that gentleman's death it has been manufactured with much success by Mr. George, who carries on the Aleepore plantation, and various parties in the neighbourhood of Calcutta: amongst others by the orphans of the Berhampore Mission Asylum, who, under the instruction and guidance of their worthy Missionary teachers, have established a farm, and cultivate the plant, the produce of which bears as numerous and as highly favourable a list of medical recommendatory certificates as any which have preceded it.

The root, from which the substance, by a careful process, is extracted, is from five to eight inches in length, and somewhat resembles in shape the

long tapering brinjall. The name would appear to have been derived from the fact of the West-India natives applying it as an antidote against the virus communicated by their poisoned arrows. *East-India* arrowroot, so called, is the produce of a species of *curcuma*, several varieties of which, found wild in India, yield a fine nutritious starch. Mr. Porter, in speaking of that variety termed the *Curcuma angustifoliæ*, says that "An excellent kind of arrowroot, in no way inferior to that from the West, is prepared from this root. The plant grows abundantly on the Malabar coast, where its starchy product is now prepared in considerable quantities, and is become an object of trade with England;" but by the manufacturers here it is generally held to be inferior to the West India plant.

Sago, its companion in the nursery, is the produce of the soft cellular part of the trunk of two varieties, in particular, of sago palms, natives of Sumatra and Malacca. These are, first, *Sagus Rumphi*, (or *Sagus Fariuifera*) delineated in *Murray's Encyclopedia of Geography*, in *Porter's Tropical Agriculturist*, and in *Pereira's Materia Medica*. From these two last authorities we learn that—"Before maturity, and previous to the formation of the fruit, the stem consists of a thin hard wall, about two inches thick, and of an enormous volume of tissue (commonly termed the *medulla* or *pith)* from



which the farina termed sago is obtained. As the fruit forms, the farinaceous medulla disappears, and when the tree attains full maturity the stem is no more than a hollow shell." The *sago meal* obtained from this tree, states Dr. Royle, is the kind which the Malays are said to prefer. The second is the *Sagus Lævis—Rumph:* or unarmed sago tree, from which Dr. Roxburgh and the generality of learned writers on the subject agree that the *granulated sago*—the *sago of commerce*—the *sago of the shops*—is chiefly obtained.

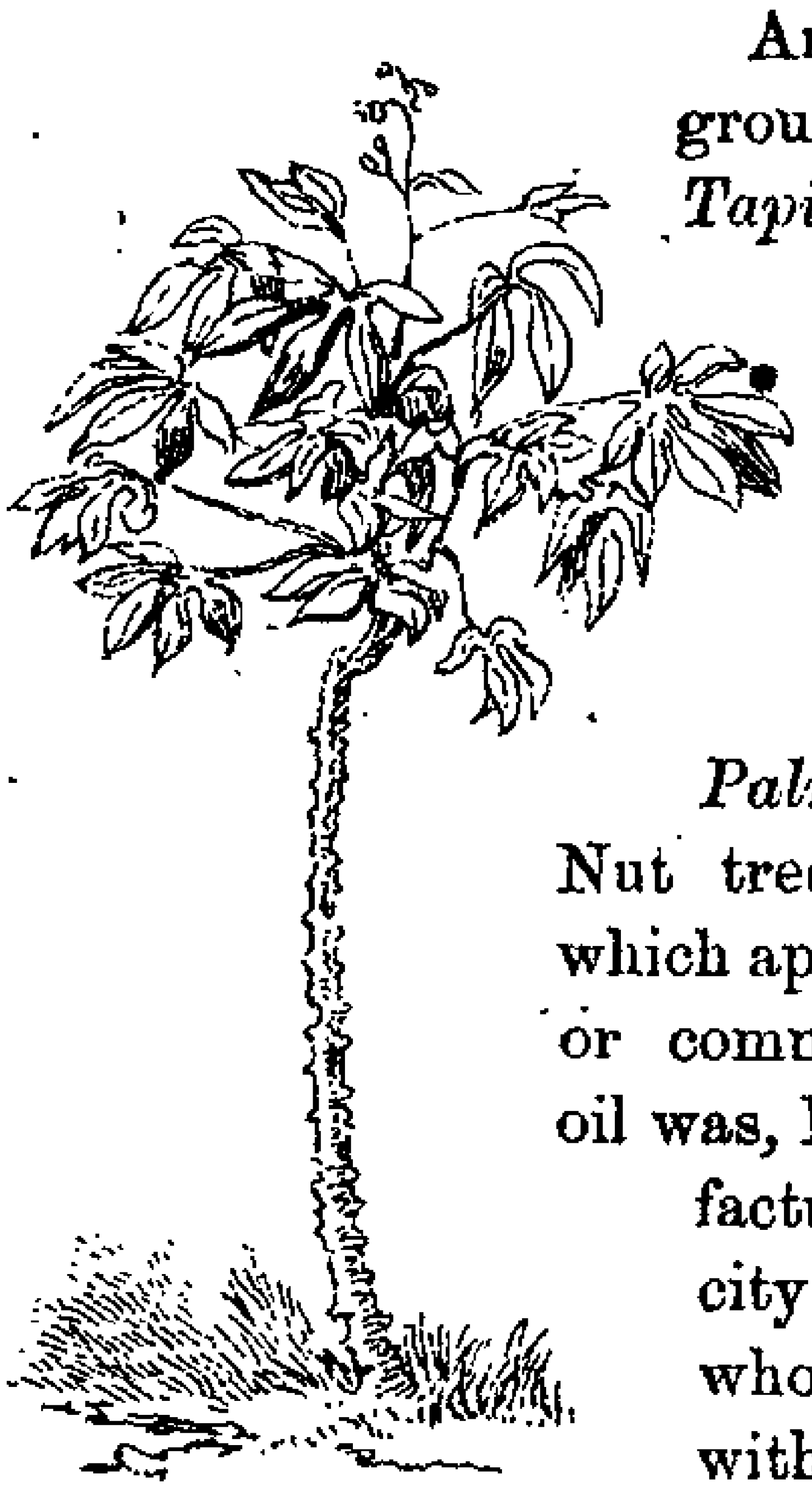
Some authors would appear to have denied that the Sago tree is a palm, and Dr. Griffith quotes the opinion of one that "in habit and character this tree (the *Sagus Lævis*) recedes considerably from the true palmæ;" but Dr. Griffith himself, our latest and I believe the best authority, includes it amongst his palms notwithstanding. Other trees, however, indisputably palms, also yield sago; as the *Arenga Saccharifera*, the *Saguerus* of Rumphius, "one of the handsomest and most useful of the Malayan palms," observes Dr. Griffith; the *Caryota urens*,—a native of Malabar, one of "the handsomest and most useful palms of the Peninsula of India," says the same author; and in reference to which we are told by Dr. Roxburgh—"The pith or farinaceous part of the trunk of old trees is said to be equal to the best sago. The natives make it into bread and boil it into thick gruel; these form a great part of the diet of these people; and during the late famine they suffered little while these trees lasted."* The *Phœnix farinifera*, also, a dwarf palm, contains farina in its stem, which is used as food by the natives in times of famine, and "a kind of Sago is said to be obtained from the cellular substance" of a Japanese plant termed the *Cycus Revoluta.*

To obtain the sago the entire tree would appear, like the plantain, to be sacrificed. When arrived at maturity, which, varying according to soil, it may do in about fifteen years, it is "felled at the root, cut into billets, cleft, and the cellular matter extracted and diffused through water. The mixture is decanted, and when the fecula subsides this is dried before the sun." This is *Sago Meal*,—of which it is said to be no uncommon thing for one tree to yield as much as 500*lbs.*

"Sago intended for exportation is made to assume a granular form by mixing the finest sago meal with water into a thick paste." This is then rubbed either through a sieve or perforated iron plates, "into small grains of the size and form of coriander seeds." This is the *sago of commerce;* which, according to preparation and to quality, may, of course, assume those varieties in appearance or kind with which you are familiar under the titles of *Pearl Sago—Bleached Pearl Sago,* and the common or brown large-grained

* The two figures on the preceding page, were drawn from specimens of the *Arenga Saccharifera* and the *Caryota Urens*, growing in the H. Company's Botanical Gardens of Calcutta.

sago. The operation of bleaching, we are told, is effected by the aid of chloride of lime, and at an expense of £7 per ton of sago.



Another of the successful products of the Aleepore grounds, though indigenous to South America, is the *Tapioca or cassanda,* which also, possessing a high place in invalid dieting, claims attention amongst domestic matters;—and here, with far less agreeable associations, but of probably greater value, and growing in wild abundance, is the *Palma-Christi,* or Castor-Nut tree, three varieties of which appear to be indigenous or common to Bengal. The oil was, I believe, first manufactured in purity in this city by Mr. J. Gordon, whose name is associated with the large three-storied edifice, which he erected, facing the plain, now occupied by certain military offices of Government, but commonly known as the "Gordon Folly." The main building was originally designed as a dwelling, or collection of dwellings, but the line of godowns, forming the frontage, was intended either as a Chemist's shop or laboratory.

Last year I planted a seed of the Castor-nut which sprung up into a tree (intended for your inspection) full twelve feet in height, which germinated so abundantly as to occasion some trouble in preventing the whole ground being overspread by young plants. It is said to have been known in the most ancient times, seeds of it having been found in some Egyptian sarcophagi, supposed to have been at least four thousand years old.

Many other of our tropical medicinal plants are either common to, or have been reared in Bengal. The life-restoring, life-destroying *Opium,** the in-

* "Opium is an important article of production in British India. In Bengal it is made an exclusive monopoly of the Government, which thence obtains a large revenue. It is said that the profit arising from this branch of trade is not the only reason which had induced the Board of Directors to adopt and pursue this line of policy; that the facility of adulterating so important a drug justifies a monopoly which watches over its preparation, while the object of Government in interfering with this traffic is more with a view to control the use of an article which is so prejudicial to the morals of the people and to the interests of society in general, than with the desire of increasing the revenue: that it would in fact rather restrict the retail trade of opium as much as possible. "Were it possible to prevent the use of the drug altogether, except strictly for the

spissated juice of the poppy, you will not require to be told is one of the Company's staple commodities; and true it is there is nought—

" ——— so good, but strained from that fair use
Revolts from true birth, stumbling on abuse:"

the fearfully demoralizing and destructive effects of the drug upon its wretched votaries—as described by the people themselves,† the lamentable sacrifice of life, Chinese and European, and all the horrors and the sufferings attendant upon the last ensanguined war in China, form a melancholy illustration of the mischiefs which may date their origin from the misapplication of a flower-bulb!—

" ————— So little knows
Any but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use."

(Milton.)

" E'en as those bees of Trebizond
Which from the sunniest flowers that glad
With their pure smile the gardens round
Draw venom forth that drives men mad."

(Moore.)

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purpose of medicine, we would gladly do it," say the Directors of the East India Company, "in compassion to mankind; but this being absolutely impracticable, we can only endeavour to regulate and palliate an evil which cannot be eradicated." *(Rep. of H. of Commons on E. I. affairs.)* The predilection for the use of this insinuating drug is, however, too strong to be overcome even by prohibitions and penalties.

In China its use is forbidden by law, notwithstanding which, that country offers the greatest market for opium, this being the principal article of trade between India and China; thus shewing that there, as every where else, vicious appetite is often stronger than legal restraint.—" *Porter's Agriculturist, London,* 1833.

† I have seen a set of Chinese paintings upon rice paper, by some celestial Hogarth, depicting the *Opium Eater's Progress*—from the period of innocence, the freshness and vigour of youth, through a series of rapidly descending steps, ever accompanied by the baneful pipe and drug, to the close of a wretched and early blighted career.

But Time, on "pinions swifter than the winds," warns me of his rapid flight.—Suffer me but a little, whilst I attempt some note of his progress amongst us: an unskilful hand may venture where features so bold are found to mark "his course and form the varying year."

The cold season, which commences about the beginning of November and ends in February, is, from its shortness, its delightfully invigorating, yet temperate atmosphere, a period to be made the most of. It is the very spring-time of our existence;—we are like the ephemeral insects of the meadows and the brooks, that, born in the morning, have sported out their little existence at noon: the time has passed almost ere we can say ''tis here.'

Of the degree of cold which we experience during this delightful period, it might be sufficient were I simply to state that the thermometer ranges between 50° and 65° of Fahrenheit; but I will be more homely in my illustrations by stating that the oil congeals in the lamps;—the butter becomes firm and crumbles under the knife;—milk remains good a whole day and night;—cold meat will keep till probably the fourth day; little children's noses look "blue at the tip;" tippets, gloves and comforters are their morning essentials; flannels, (always a dear article in India) merino's, furs—in brief, the whole stock of woollen hosiery for the day's auction, or "*ex Jane Pratt*, and just opened out" at Mr. A.'s,—or Mrs. B.'s new investment "now landing from the *Monarch*," are at a high price; the folds of the blanket, or ruzâee, gradually elongate from the feet to the neck of the sleeper, who is not over anxious or willing to resign its warmth in the morning; alpaca and silk are exchanged for broad cloth and wool, and coats are buttoned up to the chin at early day, when horse and man, and a few ladies also, may *really* be seen taking a little exercise.

In short, with reference to dress, if there be not always the necessity to dictate, it is the fashion to *assume* a winter garb, which, partly from the irresistibility of example, and partly from the love of change after eight months duration of *white*, is generally put on as soon as it can well be borne. But whatever the mornings or the days, there is no denying that our evenings and nights at this season are of a character against which no ordinary winter clothing is a superfluous protection. Indeed I may say that the generality of us frequently bear with a greater degree of cold in these capacious rooms I have described to you, than do our friends in England. *There*, long ere the Thermometer has sank to 50° Fahrenheit, the fire blazes on the hearth,—whereas *here* it is not, as I have been assured, more than three houses in a hundred in Calcutta wherein a fire-place is to be found.

Other features, few and brief, serve to mark the acceptability of the time. Pic-nic parties are made up to visit the Hon. Company's Botanic Gardens, where, setting a yet hot sun at defiance, with romping, strolling, eating, drinking, studying, admiring, and carving names upon trees, like the foresters of Arden, the day passes lightly and pleasantly enough; or, turning

the boat's head northward, friends are visited at the settlements of Serampore, Chandernagore and Chinsurah.* Dancing, of which the East Indian community are passionately fond, is kept up till three and four in the morning. Exhibitions of flowers and vegetables take place at the Town Hall; Fancy fairs are occasionally held at the same place for the benefit of charitable institutions; anniversary meetings occur of religious and benevolent Societies, and lectures are sometimes delivered upon miscellaneous philosophical subjects at some one of our Calcutta Institutions.† The punkhas hang useless from the ceiling; and from the Churches, where their appearance confounds and puzzles new-comers, are generally removed altogether. In some few houses, as I have already intimated, fires may be seen blazing in English grates;—the morning sun ceases to be a terror, and is even courted for its cheering and comforting warmth; and the evening brings with it a greater share of spirits and energy to enjoy a variety of sources of social and domestic gratification.

That this genial period, our cold weather, is not without its evils and decriers, you may readily believe. The very character of the season, which encourages, amongst a large class, a variety of prejudicial indulgences in reference to diet and personal habits, must tend to create both the one and the other. In some persons, the European constitution, passing through various changes, often assumes peculiarities which the mere *change* of weather

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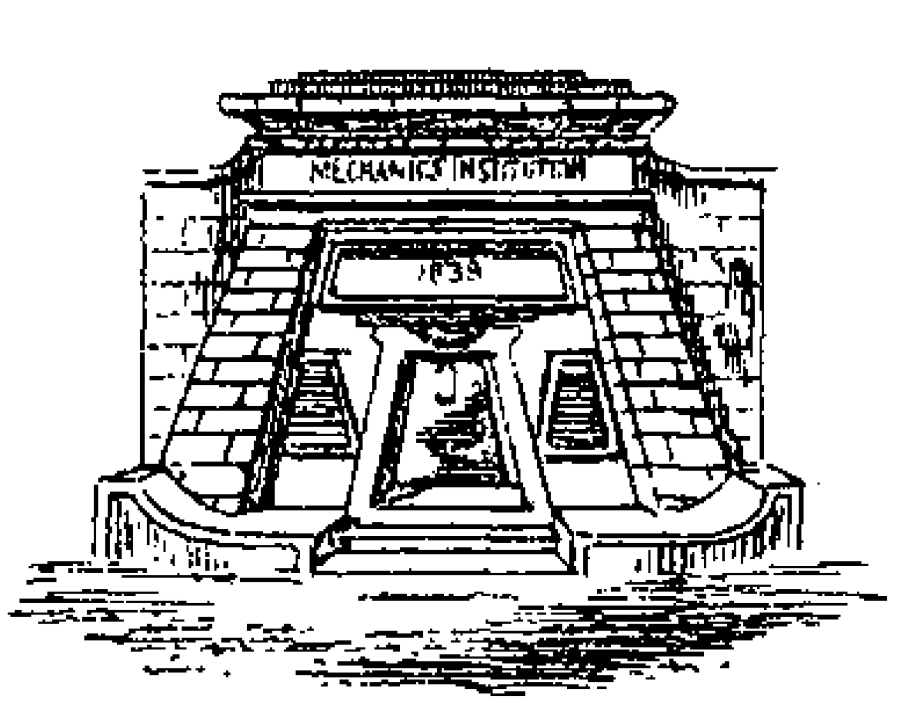
* 1860. The introduction of the Railway has here, of course, furnished a new feature to the day's resources, or given a new direction to the old; and thus the greater part of that time can now be devoted to *a visit* which was before expended upon the mere journeying.



† 1860. The "Calcutta Mechanic's Institution" was established in 1839, and despite all the persevering efforts of its supporters, ceased to exist in 1843. Its brief annals may be found recorded in the 10th No. of the now defunct "India Review" for that year. With the material and books of the old Institution an attempt was made to re-establish it under the prouder title of the "Lyceum,"—but in vain. Its apparatus, its books, and its fine name have alike disappeared from amongst us. It has lately been succeeded by a similar association, which, through a happy circumstance, it is anticipated will shortly assume shape and dimensions possessing more of the elements of durability. A statue of our late Governor-General the Marquis of Dalhousie, voted by the inhabitants of Calcutta and the Provinces, is now in course of execution in England. The fund realized for this purpose was so great as to leave the enormous surplus of 70,000 Rs. which it was resolved to devote to the erection of a building in which the statue should be placed, and serve at the same time as a great public Hall (so much needed) for objects of public social gratification and enlightenment.

With this view it has been determined to unite with this important and substantial fund the means and income of the "Calcutta Institute," and the early result, it is hoped, will be an edifice not only worthy of the 'city of palaces' but of association with the comprehensive mind of the nobleman whose great talents (so long and so lamentably laid prostrate by the hand of sickness) it is desired and intended to honour. This edifice is to be known as the "Dalhousie Institute."

will affect in some mysterious manner, that seems to be ever calling for the doctor's aid when that season sets in to which, from its shorter duration, they are the least acclimated or accustomed. Thus you may often hear the hot weather declared to be the healthier season, and with a great number no doubt it is,—but not to those, I believe, who are contented or able, and have made it their practice, to seek health by the aid of those vulgar appliances, *air, exercise,* and *early hours.* Many also, less delicate, but who from long residence, and, possibly, inactive, luxurious habits, are better able to bear a highly rarified, though an oppressive atmosphere, than the cold of the morning and damps of the evening, cry out with coughs and colds. The air, unfortunately, is distinguished, not by the dryness of a frost which *braces,* but a dampness which *chills,* whilst the fogs at night and early in the morning are frequently dense in the extreme. The evening, however, that is after dark, is generally the most disagreeable time. Should you be residing near the huts of the natives, and in probably nine dwellings out of a dozen this must be the case, the custom which prevails amongst these poor people of smoking their wretched dwellings as a protection against insects (abounding at this season) is the source of much annoyance. The smoke, mixing with the fog—unable to rise above it, and entering your house at every accessible creek and hole, occasions the eyes to be attacked by a smarting and watering, from which it is likely you are glad to escape by going to bed.

But you will say I am joining in the cry against our cold weather. Far from it. Even where the nuisance cannot be mitigated by care, its duration is not very lengthy, and is generally confined to the latter end of the season. In the habit, often, of taking my "constitutional" ride by moonlight at 4, and sometimes even 3 o'clock in the morning, in the month of November, I have found the atmosphere, even of the plains, at that time, as pure and calm as upon an English summer's evening.

To this period succeeds *our* summer; I might say in Shaksperian metaphor—*our winter,*—"the winter of our discontent,"—a time of which I may fairly say that the morning and the evening—delightful by their contrast with the day—are the only periods at which, without the aid of punkha or kus-kus, we feel that mind and body possess that ordinary amount of life or energy which belongs to an ordinary healthy condition.

It is from the relief felt upon the approach of evening, when people may be said to live again, that so many are inclined to turn night into day, and with whom, therefore, their energies then somewhat awakened, the business of the day appears to commence. Of course I allude to persons of sedentary occupations.

Europeans, however, on their arrival, feel the heat comparatively but little; nor indeed, for a year or two afterwards does it affect them constitutionally. Fresh, vigorous, and finding the thermometer, during the hot weather,

not many degrees above what they have occasionally known it at home *for an hour or so*, they are inclined to wonder at the lassitude exhibited by older residents, upon whom the "all-conquering heat" of many eastern summers, continued from nine in the morning till five and six in the afternoon, has wrought its work. Add to this the effects of ill habits,—want of exercise, and improper dieting, which have, probably, not only weakened but diseased the body. Dr. Brett says—

"If Europeans cannot adapt their mode of life to a tropical climate, but must indulge in habits totally incompatible with such a climate, they should at all events endeavour to convert their food into wholesome nutriment, and preserve the robustness of their frames by practicing athletic exercises, in the cool of the day, and wrestling, in imitation of the Puhlwans. It is indisputable that these individuals enjoy an immunity from disease unknown by others. There are none whose constitutions resist the exciting causes of disease so well, although their blood is abundant, and their vascular system vigorous. The few Europeans who have entered thoroughly into the spirit of these exercises return to their native land with vigorous constitutions, capable of really enjoying their native country."—

This I firmly believe, and the Doctor's own appearance,— at one time, I am told, weak and delicate, but subsequently the picture of health and muscular energy—formed a remarkable illustration of his own doctrines. He adds:—

"The writer has long admired and practiced the calisthenic exercising of the Asiatics, and attributes a better state of health and stamina, and a capability for active pursuits, far superior to that enjoyed by him in England, to a systematic use of these exercises."

The months of March, April, and May, with their glowing suns, passed, an hour of delightful, though temporary, relief is at hand. I think it is Miss Emma Roberts who writes something about the "charms of a cloudy sky." She spoke, I believe, our common feeling—for now—how welcome is the darkening horizon—"surcharged with wrathful vapours ——— " the eye can once more look abroad, and with what delight now rest upon the gathering purple;—how courted is the coming storm, the lightest airs of which, sent but to herald its approach, already—

"Breathe refreshment on a fainting world."

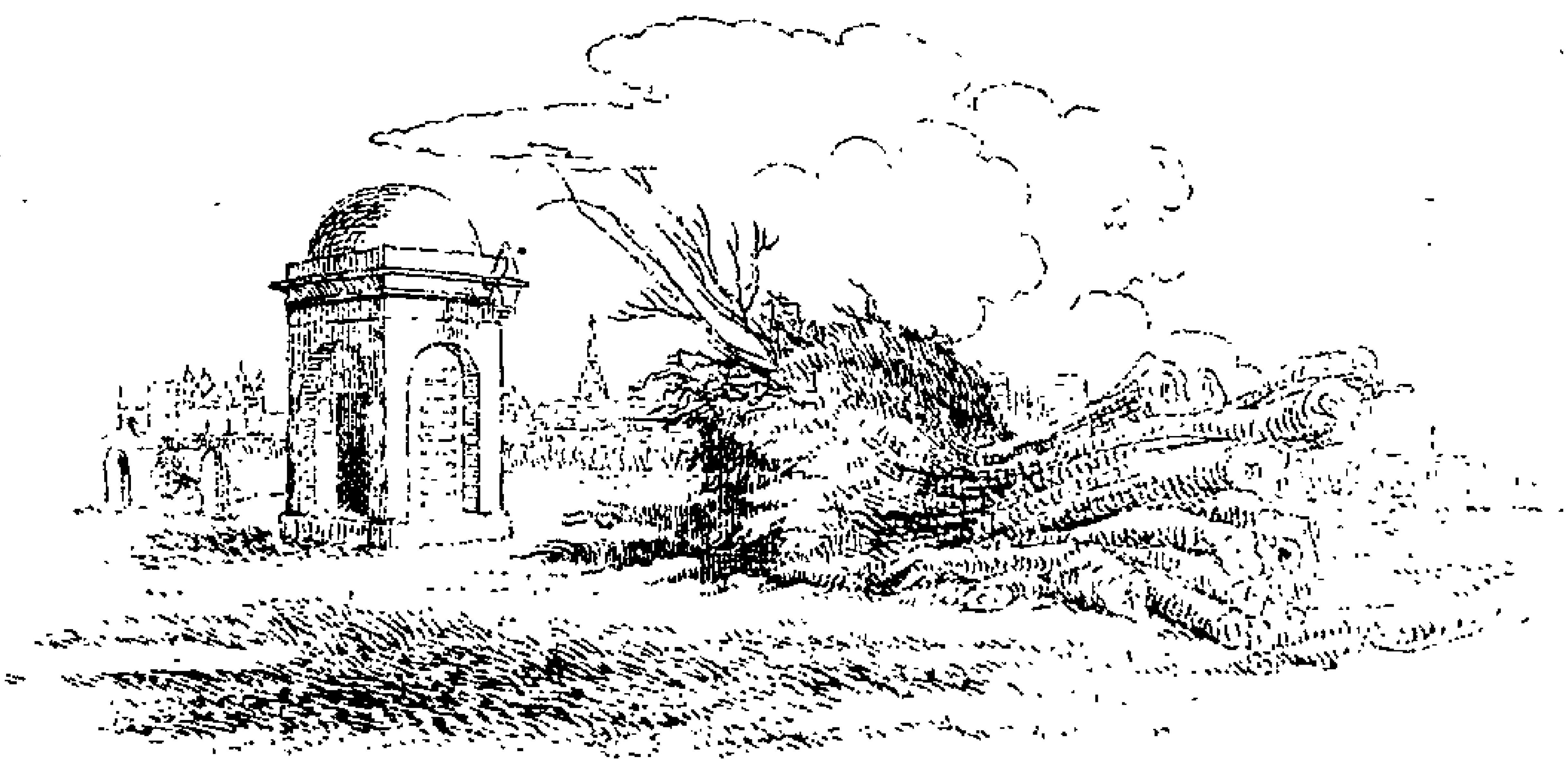
It is not improbable, however, that an Indian May frown may prove as unstable as an English April smile; the gloom has gathered over our heads, threatening a torrent,—towering whirlwinds of dust are seen upon the horizon, and our hopes are scattered with the clouds which in an hour have broken and vanished. Again, at the same hour of the following day, and possibly of a third, are we tantalized; but at length, big, as you might suppose, with accumulated strength, it comes indeed. Windows and doors, jilmils and glass—are closed and fastened on the threatened side, whilst the ships in the river have lowered their royal and top-gallant yards, and made all secure against its approach.

"At first, heard solemn o'er the verge of Heaven,
The tempest growls; but as it nearer comes,
And rolls its awful burden on the wind,
The lightnings flash a larger curve, and more
The noise astounds—till over head a sheet
Of livid flame discloses wide, then shuts,
And opens wider, shuts and opens still
Expansive, wrapping ether in a blaze.
Follows the loosen'd aggravated roar,
Enlarging, deepening, mingling, peal on peal
Crush'd horrible, convulsing heaven and earth.
———————— Wide rent, the clouds
Pour a whole flood; and yet, its flame unquenched,
The unconquerable lightning struggles through,
Ragged and fierce, ————————."

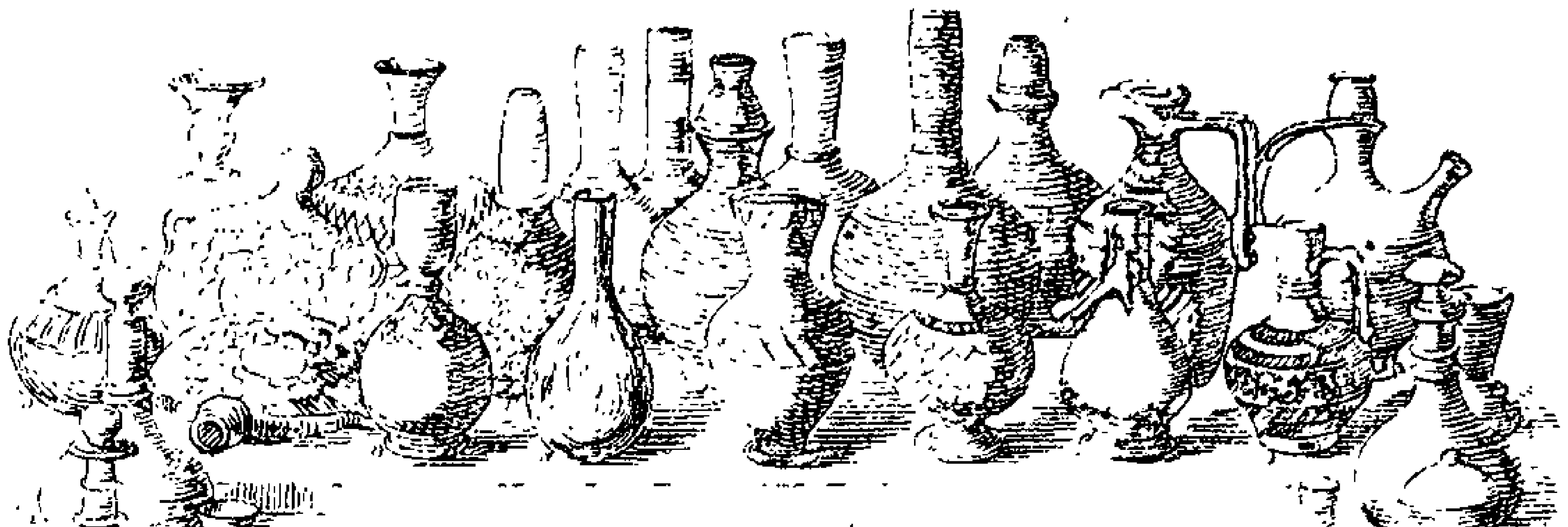
(Thomson.)

The violence of an equinoctial gale, however, will probably be familiar to your mind without the aid of either poet or myself, but I may assure you that this poetical picture draws on no poetical license, for I have here seen such lightning, and heard such thunder, as fully realized the most poetic conceptions of the terrible and magnificent.

But I must not lead you to suppose that these things visit us with unbroken regularity. The seasons are variable to an extreme. The hot weather, perhaps of all the least compromising, will sometimes have its severity suddenly broken, but not destroyed, either by a heavy North-west squall, or one of these severe gales, which wrecks half a dozen ships—throws down old houses—uncovers native huts, and lifts up trees by their roots, and at others



more mild in its character, seems to die a natural death by the setting in, at a very early date, of the *Rains*.



In the former case, the more common of the two, a "May gale," or a succession of squalls, being not uncommonly looked—and longed—for, we are once more consigned to the "hot dominion" of the sun.

The poor palkee-bearers, whose office has now become hardly fit for beasts, and through whose darkened skins their substance seems wasting in copious streams, distressing to the sight, may be seen wetting their extra cloths as coverings to their heads;—Europeans shut up their houses; seek shelter behind kus-kus tattees, or under punkhas; pay the Americans one anna per pound weight for cold water, or more economically wrap wet napkins round the *sooraees,* or vessels for water, to *cool* it. Where occasion demands the dress coat or sable suit, cloth is of the most zephyr-like quality obtainable. The very alpaca, of which, or of some other light fabric, the ordinary home-wear coats are made, has become burthensome;—neck-cloths have dwindled into ribbands an inch in breadth; whilst that most unmeaning, tasteless, linen collar forgets its stiffness, and, by permission or design, droops upon either shoulder. The very beasts around us confess the "all-conquering" influence. I have observed the horse refuse to enter his stall in the evening, and the dog and cat to select the bathing-room for their resting-place; the buffaloe lies in the water for its protection,—the snakes seek their holes—the wild beasts of all kinds their lairs in the swamps and the jungles, whilst the vulture and gigantic crane quit the heated atmosphere of the earth to soar aloft in the cooler regions of upper air.

Enough—

"———— distressful nature pants;"

our days and nights being often alike oppressive, we rise in the morning less refreshed than when we went to bed;—but once again the deepening murk obscures the blaze, the gathering storm announces the great feature of the south-west monsoon,*—the setting in of the attendant periodic rains, when—

* "The seasonal or periodic winds—called monsoons; which throughout India blow nearly

"———————— congregated clouds
And all the vapoury turbulence of Heaven
Involve the face of things."

In general this has not fairly taken place till July, but, in illustration of the variableness of season, the *chota Bursât* or small rains, as they are termed, are sometimes known to set in very early in June.

This, our third and last season,—by some how welcomed, and by others how dreaded and disliked—is subject to no less violence and variableness in its nature than the preceding, for whilst one year there may be that scarcity of water which destroys the grain, and is productive of a fearful amount of sickness amongst the inhabitants of Calcutta, in another there is possibly a torrent which drowns the crops and deluges the city;—or it may be that this vicissitude is shared between town and country, and that while there is a drought in the mofussul (where, I should tell you, artificial means of irrigation are almost unknown) which threatens a famine, the town seems more in danger of a flood! I have seen some of the narrow ill-drained streets eighteen or twenty inches deep in water; up to the ferrules, in short, of carriage fore-wheels. The plains, even of Calcutta, become almost impassable, whilst those of the mofussul, from which the planters have but had time to cut the Indigo, or the poor people their rice,—"flooded immense," have become highways for boats. By aid of these saving paths, scrubbing occasionally over the stubble of the Indigo, I once, in company with some friends, and in a heavy boat, ran an involuntary race for five days with a Calcutta steamer, (compelled, of course, to keep the river route) beating her by an hour and a half in a trip to the Bhágruttee! Some of the rivers, which during the dry season have probably allowed elephants and horsemen to cross them walking, now fed by torrents from the hills, have at once risen twenty and twenty-two feet, overflowing their banks, inundating the lands on all sides, and rushing down with an impetuosity towards Calcutta which enables the traveller to return from his five days' water-trip in the space of *two*, and carries, as we are told, a stream of nearly fresh water for fifty miles out into the Bay of Bengal!

This reign of water is perhaps productive of as much inconvenience in domestic matters as the past heat; for if you were then annoyed by the dust, the opening and cracking of furniture, picture-frames and what not, they may now suffer from a contrary cause. That which before might crack from the heat, may now open from the softening of the glue;—every

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one half the year from S. W. to N. E. and the other half from N. E. to S. W. and are the great distributers of its rain and modifiers of its climate. The most remarkable rainy season is that called the S. W. monsoon. It extends from Africa to the peninsula of Malacca and deluges all the countries within certain lines of latitude for about four months of the year." — "*India Illustrated,*" *by Linney Gilbert.*

thing which you touch feels clammy and damp; books are covered with mould and require constant tendance; clothes are seldom dry, and the Dhobee has not only a fair excuse for delay in his work, but for that work being very badly done.

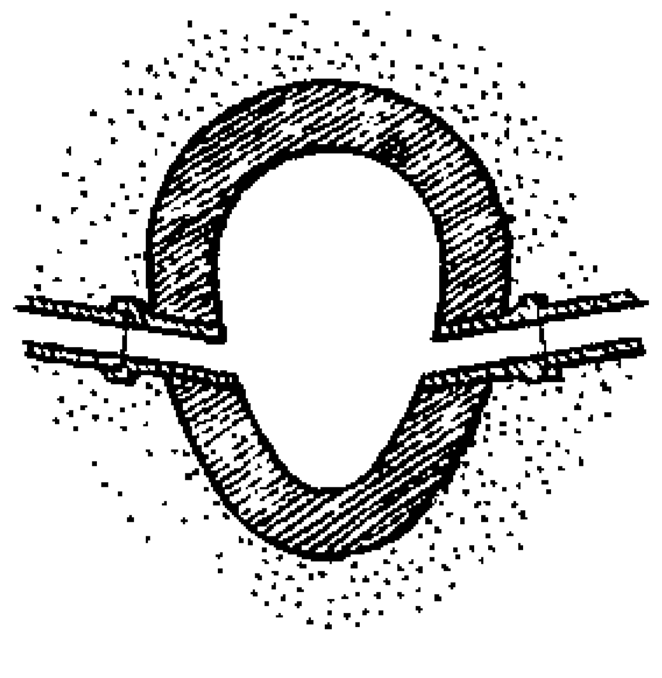
In India, however, a wet day, which at home is, usually, an Englishman's abhorrence, has fewer unpleasantries to mark its character. In England, with freedom to move abroad and enjoy the beauties of scene, and the comforts of air and exercise,—never oppressed by over sunshine, or taught to set such a value upon a "cloudy sky," a wet day is a bar to most enjoyments,—a damp upon the spirits, and a clog upon business: none save hackney-coach proprietors and little school-boys, who may hope that mamma's fears of wet feet will obtain them a holiday, can look upon it with complacency. *Here* the rain visits us like a ministering angel, with resuscitation on his wings;—we breathe again;—the parched fields and nearly withered trees have sprung into fresh life; the cholera, if unhappily existing, and all its attendant horrors, seem at once swept into the Hooghly, whilst our freedom is but little affected, for whether it rain or shine we are alike under the necessity of using a conveyance. It is probable that even the morning's exercise or airing may not be lost, for the day at this period often breaks with extreme beauty and remains fair for some hours.

I have but little more to say of our seasons. At the close, or breaking up of the rains, about the beginning, probably, of October, when once more,

"——flaming up the Heavens, the potent sun,"

looks down upon a world of luxuriant but rank vegetation, (against which even stone walls and lofty buildings are no security,) that flourishes in our gardens, tanks, wastelands and suburbs, without limit or check, you will not be surprised that "wasteful forth" unwholesome exhalations rise amongst us, and that persons, in particular, who are careless, or unhappily too poor to be nice, in their choice of dwellings, or in their grounds, drains, and even personal habits, should then suffer the penalties.

Whilst, however, the evil is a general, not a partial one,—the whole city lying under the ban, as it were, of bad drainage,*swampy fens, and imperfect



* 1860. The long wanting great work of improvement is at length in hand. Our city is to be drained. The plan proposed by Mr. Clark, C. E. of Calcutta, has been adopted, and a vast sewer, 8 feet in height by 6 in breadth, is now in course of construction through the principal streets of the town, with which drains of smaller magnitude, from the lesser streets, are to communicate. This arterial system is to incline, not towards our river on the West, but to the salt-water Lakes on the East, into which the drainage from five great sewers is to debouch. The foul water, or sewage, properly so

ventilation, as set forth by the Municipal Committee, and testified to by our senses,—private individuals can effect but little; but when we see people building, and others living in houses, the floors of which are not elevated twelve inches from the earth; when the water may be seen oozing through the mats, and the very grass growing almost in the rooms, the Government is not to blame if fevers, rheumatism, and I know not what beside, are found amongst the inmates at such seasons as the past and the present. Were an enactment, however, made, compelling an elevation of at least three feet for all lower-roomed dwellings, it would be a salutary one; and if the natives could be induced, or assisted, to build their huts with elevated bamboo floors, as in Burmah, much good, I imagine, would be effected for them also.

As to the poorer class of the native community, amongst whom, either at this or some other time—for it belongs to no time in particular—a fearful devastation often prevails from cholera, their poverty, ignorance, their carelessness in food, and habits of life, their crowded, pent-up, and impure huts and hovels, and the apathy by which they are surrounded, renders it a matter little to be surprised at. The mortality amongst Europeans from this dire disease is also at times lamentably great and alarming; but I must assure you of my conviction, arising from observation over a pretty lengthy period, that this mortality is in no less a degree attributable either to that ignorance of early symptoms of the disorder, which I am satisfied has made thousands to mourn in bitterness the loss of inestimable connections and friends, or more frequently to that carelessness and neglect of those symptoms which I have charged upon the poor and uneducated natives, than in the case of the natives themselves. Certainly I have never yet known (to be familiar with it) a case of cholera terminating fatally, and I have had many, far too many, and sad opportunities of observation and enquiry, where I was not satisfied that ignorance of the symptoms of the disease,—attributing them to some other than the right cause, carelessness or delay, had—humanly speaking—opened the door both to the disorder and to death. I believe I am safe in saying that it is the general opinion of our medical men that there is no disorder more simple of treatment in its *commencement*—and none more difficult in its after stages. Extraordinary instances do occur, no doubt, of very rapid fatal terminations, and to what disorder are not certain constitutions and habits of body more peculiarly liable or disposed than others?—but I believe that in the majority of such instances the unhappy victims have *invited* the disorder by the most unparallelled acts of imprudence.

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termed, will be pumped up into a close channel, and so conveyed to the Lake. What is called the 'storm water,' which means the sudden and great accumulation of water after storms or heavy rain, will, when the quantity is large, run into the river and canal, and so be disposed of without pumping.

The portion of this important work sanctioned by Government for immediate execution, it is anticipated will be complete in about two years.

Europeans in India are frequently called upon to act as doctors, both to the poor people of the neighbourhood, and their own domestics. The distance of the Native Hospitals, probably, (only four at present throughout the whole city,) the inability to provide themselves with conveyances, but, above all, the great horror which most of them entertain of sending a relative, or going themselves, to the Hospital, (from the dread of there dying, and—if Hindoos—thus losing caste, and ruining that of their family) induces either total neglect and trust upon "fate," or an application to a Christian sâhib. In this way I have, myself, after having laid in a supply of cholera medicine, upon which I had reason to place great faith, been afforded some experience amongst the natives, and can safely say that in no case where application was made within five hours of attack, did the medicine ever (under God) fail in a cure.*

The period to which I have been referring, past, or nearly so, we have a time, ere the setting in of the cold weather, marked by so many of the usual features of *all* our seasons, that in selecting a space of twenty-four hours for the purpose of conveying to you some general or characteristic idea of "a day in India," it could hardly be drawn from, or referred to, a better source or date than this.——Bear with me yet a trifle longer whilst I make the attempt.

1860. [* The remedy here referred to was the cholera pills—composed of *calomel* 5 grs.—*opium, asafœtida, camphor* and *black pepper*, of each 2 grs. followed by a laxative three hours afterwards; but with the changes which the disorder, and consequently its treatment, have undergone, the yet more simple formula of two *grains opium*, and ten grains *calomel*, repeated in case of the symptoms recurring within an hour, has been adopted. Of late years, however, mixtures containing chloroform have more generally succeeded. The best of these is probably that sold under the name of Dr. Collis Brown's Chlorodyne. This for general use has been found, it is said, an admirable remedy in Diarrhœa, Dysentery, and the incipient stages of Cholera. Messrs. R. Scott Thomson, of this city, offer the following recipe for a chloroform mixture for cure of cholera which has, they say, been tried in many epidemics, and found of invaluable service in the mofussul :—

Chloroform	2	Drachms.
Paregoric Elixir	1½	Ounces.
Elixir of Vitriol	1½	Ounces.
Quinine	1	Drachm.
Camphor	2	Drachms.
Essence of Peppermint	4	Drachms. Mix.

N. B. *In the incipient stage* 5 *drops of Laudanum might be added to each dose.*

Dose for an adult—*One* Teaspoonful every half hour till the symptoms abate; for a child of 12 years—½ ditto in a little water. Under 6 years—20 drops ditto. Under 1 year—5 ditto ditto.

Whatever the remedy, if *promptly* administered, and the Doctor *immediately* sent for, human intelligence has done its best. With the natives, however, neither the asafœtida nor opium pills have lost their credit. Indeed, out of the numerous remedies which exist it is difficult to say which of them *have*; for, *promptly administered*, almost *every thing* appears to have succeeded. See an article on *the causes, symptoms,* and *treatment* of this disease in "The Anglo-Hindoostani Hand-Book," p. 448.]

The early morning, calm, serene, and, it may be, brilliantly illumined by moon and stars, has probably tempted you forth for your constitutional. You have scarcely reached the plain, however, ere a flash of light, the echoing boom of the gun from Fort William, and the cries of innumerable crows proclaim the rapid dawn. How delightful is the air; how refreshing to the eye are alike the rich and varying tints of the horizon and the delicate gay verdure of the young foliage.

"Young day pours in apace"

and the tinted clouds, now broken into myriads of brilliant scales, which seem as though shot from before the approaching orb, form an arc of the most resplendent beauty:

Forth from the gorgeous east, as from an urn,
Spring mighty floods of rich and glorious light,
The Heavens are bath'd in sunshine and are bright
As if with smiles, and then all blushing burn
Like a bride's cheek, who hails her lord's return
From his first absence————————

(H. M. Parker).

Rapid are the changes which follow;—for now the "bright effulgent sun—" rising direct—

"————————————— with ardent blaze
Looks gaily fierce o'er all the dazzling air."

Equestrians—for pedestrians (I mean Christian) are comparatively few—now hurry home; some to their cots again, to dose away an hour before breakfast, but the more wise to an immediate bath. Breakfast, a meal in many houses hardly excelled in substantiality by the "groaning boards" of our feudal ancestors—is upon table at 8 or 9. Rice, kitchuree, fried, preserved, or tamarind fish, cold or fried meat, chops, curries, omelet, eggs, muffins, toast, fruit and "a variety of other entertainments," may sometimes be seen on the table at once,—the characteristic and almost invariable dishes being those of rice and fish. To my, perhaps old fashioned, English notions, one circumstance *sometimes* observable, smacks more of feudal barbarity than twenty times the load of viands would attach to the board—the absence of that which lends both to tea and breakfast table its principal social charm—the lady from her legitimate place at its head. The weather, and the number of persons who in India may often be seen congregating together at the tea table, may certainly and reasonably enough account for this, but whilst on the one hand I have seen ladies, with their wonted cheerfulness, perform the duties of that social meal to an assemblage of twelve, or fifteen persons, I have observed others who, though the number did not exceed four, have yielded up the honours to the khansaman or khidmutgar, who may be seen making tea at a side-table.

Now have the streets gained a busy throng of palankeen carriages, buggies, and palkees, conveying both European and native gentlemen to their offices

and avocations; whilst the poorer Portuguese assistants, native writers and sircars, the milk white muslin of the latter forming a singular contrast with the poor half naked chuttur-wallahs (umbrella-bearers) at their sides, are seen upon foot.

Again, save in the busy rendezvous of merchants and auctioneers, whose never resting affairs seem to bid defiance to the solar blaze, all is comparatively quiet, and few but those whom dire necessity compels, are seen abroad. Foremost amongst these I must not omit to place the patient, indefatigable and loquacious *Box-walla,*—the itinerant Bengalee vender of domestic small wares in general—of those pertaining to the ladies in particular. To their service does he seem devoted; and to their especial amusement, for probably a full half hour, are spread abroad on the hall or verandah floor his diversified stores. With these he most probably assures his fair patronesses, in tolerably good English, that he is parting at "less his prime cost,"—or, on the other hand, good humouredly and methodically gathers them together again and re-arranges them in their tin boxes,—the only party benefited by the transaction, possibly, being the poor coolies who hawk the loads, and thus obtain a temporary rest from their toil.

At 1 or 2 o'clock khidmutgars may be seen conveying *tiffins* to their masters, who may have no convenience for obtaining their lunch at office; but at home and in private offices, where gentlemen unite and have both convenience and leisure, tiffins become more formal affairs. Captain Mundy, in his "Pen and Pencil sketches,"—writing many years ago observes—

"This subsidiary meal is a favourite midday pastime of both the ladies and men of the Presidency, and is the only repast at which appetite generally presides. A rich hash or hot curry, followed by a well cooled bottle of Claret or Hodgson's Pale Ale, with a variety (?) of eastern fruit, are thus dispatched at 2 o'clock, forming in fact, a dinner, whilst the so-called meal at 8 o'clock would be better named supper."

With less fashionable people, however, *all* hours between 2 and 6 o'clock, just as business or duties permit, are the more usual dining times. At 4 the public-offices close; at 5 nearly all business in Calcutta ceases; at 6 the Post-office also closes; streams of native writers, and of labouring people of every class and occupation, are wending their way to Bagh-Bazar, or Chitpore, or other portions of the dense city regions of the North; or in crowded boats* to various native villages on the river side. Carriages and buggies are seen at office doors, and ladies, availing themselves of the opportunity to breathe the air, are, it may be, waiting in them for their coming lords. The doors of the great 'Auckland Hotel' and Spence's, and one or two other places of refreshment, where Soda-water, Lemonade, and tempting ices are found to invite the thirsty lips, have probably a crowd of vehicles around them.

1860. * The crowded and dangerous boats have now transferred a large portion of their living cargoes to the glorious 'Rail,' of which the natives avail themselves by anxious thousands.

With the exception of the Chemists and Druggists, every other place of business is closed and deserted; the only busy persons, besides the Palkee-bearers, being the poor Bhishtees, who water the roads, unless the more grateful aid of a parting shower should have fallen to lay the dust, and refresh the atmosphere.

But now, as congregating fashionables first are seen on Strand or Esplanade, or the more retired, or less worldly gifted, breathe the fresh air on their terraces, how gorgeous is the western hemisphere!

> "———— the sinking sun
> Lies veiled in its own lustre."
>
> *(Major Henderson.)*

So dazzling, so mighty in its coming,—so majestic, and serene in its decline. Heaven's gate seems open;—every westward object is radiant with the crimson glow,—their brilliancy heightened and relieved by the deepening shadows of the East. But why waste your time upon prose of mine, when the poets—our Indian poets too—are at hand, offering their beauties to my aid:—

> "The scene is changed—behind the ethereal mount
> Now fringed with light—the day god downward speeds
> His unseen way;—yet where his kindling steps
> Lit the blue vault, the radiant trace remains,
> ———————— Again! Again!
> He proudly comes! and lo! resplendent sight!
> Bursts through the cloud-formed hill, whose shattered sides
> Are edged with mimic lightning!"
>
> *(Major D. L. Richardson.)*

Not yet are the attendant beauties spent. "The fleecy clouds" which but now

> "———————— shone
> In chastened splendour, spreading like a sea
> In wave-like glory, ————"
>
> *(Henderson.)*

have become, though less brilliant, but the more lovely in their hues. Tint upon tint, of unearthly and mellow richness, now form a kaleidoscopic arc, to the fantastic forms of which—"Of colour glorious, and effect so rare," how active is the imagination in attaching a gorgeous world beyond our own. Mountains, lakes, forests, and cities, rise and fall before us,—we revel in the fleeting vision—till

> "— gentle evening comes! The gradual breeze,
> The milder radiance and the longer shade,
> Steal o'er the scene!"
>
> *(D. L. R.)*

Need I say what "lights and shades," what recollections and fond images at this hour are apt to 'steal o'er' an exile's thoughts,—for though he may with one of our poets declare—

"——————— there's not
Beneath the eternal Heaven a spot
O'er which the sun, the moon and sky
Display a lovelier radiancy
Than where the sacred Ganges flows,
Land of the Bulbul and the Rose;"
(Capt. R. H. McNaghten.)

he would yet turn to his native land and exclaim with the Irish mariner—

"—the beams of yon sun, wheresoever they shine
Never shone over scenes more enchanting than thine!"
(J. G. Grant.)

or as from the self-same lips which sang on "Ganges banks"—

"Thou art still, to the exile return'd, far more dear
Than the fairest of climes he hath seen,
Home! Home!
Than the fairest of climes he hath seen."
(R. H. McNaghten.)

The evening meal, being strictly English, offers no peculiarities, and suppers in private life are so rare as to be scarcely known: the remaining hours, therefore, pass as Heaven and people's pleasure will them. With no temptation abroad, unless it be at one of the occasional, but very few, places of public amusement,—an amateur Play, a Lecture, or a Concert at the Town Hall; or, with the more sober-minded, the bi-weekly meetings for religious purposes,—the whole European population appear wrapped in social and domestic quiet. True, upon those brilliant nights which would tempt a hermit from his cave, an occasional *escort party* may be met, either stretching half way across the road "in line"—or, more agreeably to some, possibly, paired off "in file"—enjoying a quiet stroll in the broad street. Others, with whom it seems to be the beginning of the day, betake themselves to their studies, or other pursuits, and a few—who, rising at 4 and 5 in the morning, find 9 and even 8 not too early for rest,—to their beds.

The stillness, if not the darkness of night, has yet a relief to its dulness.—Yonder tamarind tree, breathing fire from every leaf, might furnish dreams of fairy-land. 'Tis an insect Jubilee:

"The grasshopper, gnat and fly
Serve for our minstrelsy." *(Percy Ballads.)*

Every patch of jungle seems to teem with merry-making. Your ears, assailed by the interminable hum and piercing chirpings of its countless little inhabitants, amongst which—

("Retreating, chasing, sinking, soaring,
The darkness of the copse exploring,")

(*Bishop Heber.*)

"———— the fire-fly floats along
With dewy lustre, like a magic gem
In some invisible fairy's diadem——* "

(*H. M. Parker.*)

might lead you to conceive it nothing less than a tribe of celestial sprites holding the "Feast of Lanterns."

But the spell is broken—far other sounds than those of merry-making break with startling and appalling discord upon our ears. 'Tis the cry of our frequent nightly visitors. the jackals, that, issuing from the drains or other channels of the suburbs, thus announce their prowling.——It was but lately, however, that sounds compared with which (to use the words of the poetic and amiable Bishop Heber)—

"———— the jackal's cry
Resounds like sylvan revelry"—

nightly, and periodically through the night, aroused our terrified senses from their balmy slumbers, that were too often with difficulty regained. The clever pen of the author of '*Bole Ponjis*' thus pictured the abomination with which we were afflicted:—

"—It is something between a shrill scream of sudden agony, a roar, and a long funeral howl more ear-piercing than any, a frightful mixture of all. A sort of compound of the bellowing of a mad bull, the screech of a strangled crow, and the yell of a scalded hound.

Again and again the super-human, super-brutal, howling and yelling is renewed; sometimes near, sometimes more remote, but always horrible; and each time that the sufferer thinks it has died away, and that he may by the special grace of heaven, enjoy a little, a very little sleep, a fresh burst of unaccountable roars drives rest from his heavy eyelids and throws him into a paroxysm of perspiration——."

—I see your impatience—let me, by one further trifling quotation, answer ere you ask.—"Was it indeed the *watchman?*" exclaims an unfortunate new arrival and sufferer after a sleepless night—"what *could* have induced him to utter such frightful screams?"—"Why, (replies his facetious host) to preserve the peace of the city!"—and so, as this ingenious gentleman argued, in one way it did, for, by a judicious use of this terrific shouting and howling, till he was heard a mile off, (which served as an obliging intimation of his approach) all fears of detecting a friend—of a rencounter—a broken head, or a disturbance, were at once removed!

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* The poet's hint was probably not thrown away. I have heard of some fair one having attended a Calcutta ball in a dress trimmed with encaged fire-flies, that, emitting their emerald radiancy at every breath, must indeed have rendered the lady's garment to the most imaginative conception—
"Rich as eastern diadem."

Such *was*—and, in the outskirts of the city, where yet these dreadful cries, like

> "———— ———— Spirits fling
> Their long, wild yell upon the burthen'd air
> And many a busy echo wakes ————,"
>
> (*Capt. James Abbott.*)

such still continues the odd condition of our night guardianship. By what will appear an inexplicable contradiction in human nature, the poor natives by whom we are surrounded appear to *woo* this destroyer of their rest—*court* the violation of their peace, and tell you that *they like it!* "Would heart of man believe it!"—The voice of the chowkeydar—himself, you might well believe, imbued with a spirit kindred to that of the school-boy in the grave-yard—

> "Whistling aloud to bear his courage up"—

affords them an assurance of safety, which they so love as to be willing to sacrifice rest—permitting themselves to be *called by name at every round of the watch,* in order to be awakened to a sense of their enjoyment!

For ourselves, however, we are quite awake to a sense of *our own,* and grateful for the boon,—thankful that the "unutterably and undescribably diabolical cries of the Calcutta chowkeydar," which were wont to "fright the town from its propriety," are now numbered with the barbarities that *were*—or heard only, like the "eldritch screech and hollo" of departing fiends, in the distant suburbs.——Health and weather permitting, we can now retire to *rest*—and sleep in peace.

I fear I must have wearied you with this domestic ramble, and only trust that the trip to the torrid zone may not have cost you a return of your old head-ache. I would I might think it could *beguile* rather than create one. If I have been over-prodigal of your time, you will rest assured that I have measured it only by my own feelings, which have rendered it short indeed. Cheered and encouraged by your society, let me, with the bard of Olney, say—

> "I seem to have lived my childhood o'er again;
> To have renewed the joys that once were mine,
> Without the sin of violating thine;"—

and thus, steeped "in Elysian reverie," I could wander for a year; but though I held command upon Gibeon and Ajalon, human patience and endurance have their limits, and albeit my own seem infinite, surely I have exhausted *yours.*

My task is done: would it were to do again, so it could the while make you ours—and like the interminable tales of the doomed Scheherazade, it should indeed be long ere it were ended. But evening is far advanced, and however joyed all here would be to "have and to hold" you altogether, *my* brief and airy tenure has expired. I have no power to keep you longer than a day, and now unwillingly resign you "homeward bound" to the talismanic agency which drew you hither.—Farewell! May favoring winds—cheering and constant as

"———— thy flow of love ————
Ne'er roughen'd by those cataracts and breaks,
That humour interposed too often makes,"

and gentle gales—harmless as poets' "balmy zephyrs"—

"———————— those aromatic gales
That inexhaustive flow continual round,"

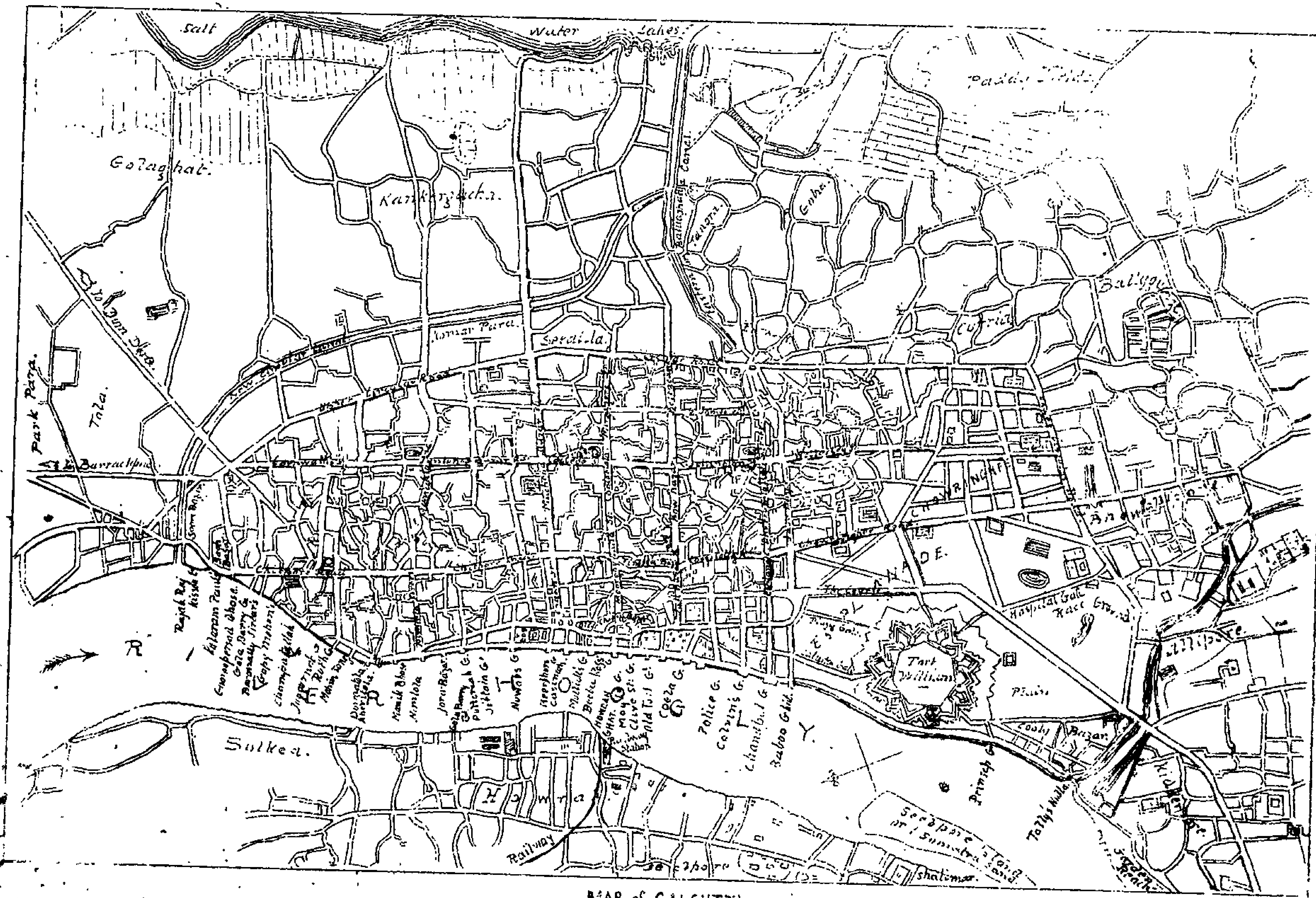
conduct you in safety through "fancy's rapid flight"—

"From the glad orient to the still loved west,"

and your own, endeared, English fireside. There, amidst its cherished associations, and the dear objects of your affections, may a place be found and reserved for your absent but

Affectionate Son,

C.



MAP of CALCUTTA.

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1. Frontispiece.—Fig. 1. A lower roomed House. Fig. 2. Interior of Hall of ditto.
2. Dedicatory page. Border of Indian white flowers.

(Used by Hindoos upon occasions of their shrâds—yearly ceremonies performed by them in honour or remembrance of the dead.)

1. Hursingar. Sueli. Sephalica, or weeping Nyctanthes. *Nyctanthes Arbor tristis.* L.
2. Ashphool. *Nephelium Longan.*
3. Bâkos. *Adhatoda Vasica.*
4. Bhent. Bhant. *Clerodendron viscosum ?*
5. Ghulghusya, or Hulkusa. *Leucas linifolia.*
6. Soojoomonee. *Hibiscus hirtus.* β *albiflorus.*
7. Koorchee. *Holarrhena antidysenterica.* W.
8. Kut Mulika. *Jasminum sambac.* W.
9. Bél or Béla. Double-flowered Arabian Jasmine. *Jasminum sambac.* β *duplex.*
10. Motee Bél, or Bura-bél. Great double Arabian or Tuscan Jasmine. *Jasminum sambac.* γ *plenum.*
11. Koopoor, or Kooroopee. *Nerium odorum.*
12. Gundraj. Cape Jasmine. *Gardenia florida.* L.
13. Bura Togor. *Tabernæmontana Coronaria.* β *plena.*
14. Jubba. *Hibiscus syriacus.* ε *albo plenus.*
15. Booee Chumpa. Round rooted galangale. *Kempfera rotunda.*
16. Gool-a-chin. *Plumiera acuminata.*
17. Koond. The Hirsute Jasmine. *Jasminum hirsutum.* L.
18. Bun Mulika. Single-flowd. Arabian Jasmine. *Jasminum sambac.*
19. Jooee. *Jasminum auriculatum.*
20. Jooee. *Jasminum angustifolium.*
21. Kaminee. *Murraya exotica.*
22. Shwet kamullutta. *Quamoclit pennatum.* γ *album.*

Scale—half the natural size.

*** *The Latin names are chiefly on the authority of Dr. Voigt.*

3. Heading to Preface. Writing Material.
4. Tail piece to ditto. An Oriental Siyahee [or Kulum] -dan—or Pen and Ink Case.
5. Preface to Second Edition. Border. The Shukurkund or sweet Potatoe. *Convolvulus batatas.*
6. Name Plate. 1. The Kuddoo or Pumpkin. *Cucurbita lagenaria.* 2. The Rut-aloo or Yam. *Dioscorea sativa.* Creeping plants. 3. The Bygun, or Egg plant.
7. Heading. View of Colvin's Ghât, one of the landing places of Calcutta, ... 1
8. Tail piece—The paper Nautilus. *Argonauta Argo,* 2
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ضرب مرشداباد سنه ۱۹ جلوس ميمنت مانوس
Zurb Moorshidabad sun Oonees juloos mymunut maloos. Struck at Moorshidabad in the 19th year of the fortune befriended reign.
3. Obverse of ditto. Inscription:—
حامي دين محمد سايهٔ فضل اله سكه زد بر هفت كشور شاه عالم بادشاه
Hámee deen-i-Muhummud siya fuzle ilah sikka zud bur huft keshwur, Shah Alum Badshah.
Defender of the Muhummudan faith—Shadow of the Divine favour over the seven climes [i. e. *the Universe,*] the Emperor Shah Alum, struck this coin.
4. The Company's Roopee. Inscription يك روپيه *ek Roopee.* Obverse—the Queen's head.
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BY THE AUTHOR OF "ANGLO-INDIAN DOMESTIC LIFE"—"ROUGH NOTES OF A ROUGH TRIP TO RANGOON," &c.

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LETTER XI.

141. Chowkeydar's or Watchman's dwelling.
142. Village of Bhoona Coolies.
143. Village near Mulnath.
144. Koorea, or Watch Hut.

LETTER XII.

145. Kapusdangah Mission Church.
146. Ditto ditto House and School.

LETTER XIII.

147. The Elephant equipped for Travelling.
148. The Kapas, or Cotton Plant.
149. The Teel, or Sesame Plant.
150. Urhur Plant.
151. Mâs Kulâee.
152. Tekree Kulâee.
153. Khessaree Plant.
154. Mussooree ditto.
155. Chunna, or Gram ditto.
156. The Mustard Plant.
157. The Oil Mill.
158. A Kâmâ, or Stacking Ground.
159. Roodapore Bungalow.
160. Carrying Letters in the Mofussul.
161. The Ferry Boat.
162. View at the Ferry.
163. The Grove, Mulnath.
164. Shepherd's Hut.
165. The Garden Cemetery.
166. Bengalee Reaping Hook. Vignette.

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